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A more excellent ministry
BY
E. E. ANDROSS
"

PACIFIC PRESS PUBLISHING ASSN.

Mountain View, Cal.

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No. 1

A Foreword

THE study of the sanctuary question involves the sacrifice, mediation, and priesthood of our Lord Jesus Christ. Like other great Bible topics, it is "exceeding broad," and no true, devoted student would assume that the last word upon the subject has been uttered. This modest little book makes no pretension to an exhaustive study. It was called out to meet an issue which had arisen, and it seems to the writer of this foreword that the author has met that issue, clearly and strongly. In some cases the student may not accept the interpretation, explanation, or application, of certain passages of Scripture which do not materially affect the real question, but we believe he will see that the work on the whole is conclusive as to the antitypical priesthood of our Lord in His offering and ministry for sin; that the ancient sanctuary with its service in the Levitical dispensation was in its full yearly round a type of the priesthood of Christ from His crucifixion to His coming. The essentials of the erroneous theory under review are shown to be fallacious and unscriptural. Besides this, there is much light thrown on the daily and yearly offerings in type and antitype. As a friendly torch to light the way out of the mazes of error, as a helpful study of the great question, the work is cordially commended, especially to the obedient children of God looking for the coming of the Christ, then priest for sinners no longer, and to the still larger class who need the help which a study of our Lord's sacrifice and more excellent ministry can give.

MILTON C. WILCOX.

Mountain View, California,

June 7, 1912.

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Introduction

“AND he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out.” Rev. 10:11; 11:1, 2.

This prophetic picture of a prophesying again, and of a measurement of the temple of God, brought great light and joy to a few who had participated in the great advent movement of 1844. There were thousands who had looked forward in a sure confidence and glad anticipation to the expected return of their beloved Lord on that memorable “tenth day of the seventh month.” Although their hopes had been blasted, and they were the objects of the keenest ridicule and sarcasm of scoffers, there were some who refused to abandon their faith in the assurances that God had led them, and they earnestly sought Him for light.

There are unmistakable evidences that it was the Holy Spirit that directed their minds to scriptures that spoke of the heavenly sanc-

tuary, of which the ancient earthly tabernacle was but a type. They saw that it was not the earth that was to be purified by fire at the end of the prophetic “two thousand and three hundred days,” but that while the “patterns of things in the heavens” had been purified by the sprinkling of the blood of animals, it was necessary that the “heavenly things themselves” should be purified “with better sacrifices than these.”

Earnestly and persistently a few men prayerfully studied the Word until they obtained a clear view of the work of Christ as our great High Priest in the sanctuary above.

The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God’s hand had directed the great advent movement, and revealing present duty as it brought to light the position and work of His people.—“*Great Controversy*,” page 423.

This light regarding the ministry of Christ in our behalf, not only flashed back over the path they had traveled, making plain the reason for their disappointed hopes, but its clear rays illumined the future. In this light the great truths of a message that was to be proclaimed to “every nation, and kindred, and tongue, and people” were unfolded in beau-

tiful symmetry; and with a courage and indomitable energy born of a conviction that God had called them to the work, these pioneers of the third angel's message gave their lives to the study of God's word, and the proclamation of the truths regarding the coming of the Lord.

Without claiming infallibility for any man or company of men, it can be said with strong assurance that the great doctrines regarding the sanctuary, as taught by the pioneers of this movement, bore the seal of heaven. In the light of the providences which attended the establishing of this position, and the Scriptural evidences in its favor, we may regard it as a "pillar" in the platform of truth which can not be moved. And we believe that he who prayerfully examines the subject now, will find precious light, and be strengthened in the faith.

About the year 1904, the superintendent of our work in Wales developed certain theories regarding the atonement, and the ministry of Christ in the heavenly sanctuary, which, after careful consideration, were regarded by his brethren in the ministry as subversive of the great principles of truth underlying the plan of salvation revealed in the typical service

of the earthly sanctuary, and in the antitypical service in the heavenly sanctuary.

It therefore seemed wise to the British Union Conference Committee, upon whom the responsibility of the work in the United Kingdom of Great Britain and Ireland rested, to request him to attend the General Conference of Seventh-day Adventists to be held in Washington, D. C., the following May, 1905, and to present his views to a committee of his brethren. Accordingly he was appointed delegate to the General Conference; and before a large representative committee appointed by the General Conference Committee, an hour's hearing was given him each morning for three successive days. Following this, three brethren who had been asked to review his positions, occupied two hours (one hour each day for two days, dividing the time between them) in an effort to help him to understand the evidences of truth in the position held by the denomination.

Later he set forth his views in a booklet bearing the title "Cast Out for the Cross of Christ." And recently, with others who were in sympathy with his teaching, he began an active propaganda of his views. Inasmuch as some have become perplexed over the positions

set forth in his booklet and publicly advocated by those who have adopted his views, it has seemed by many that his teaching should be examined in the light of the Bible.

The writer of the following pages has herein set forth what he and others believe to be the teaching of the Bible and the views of Seventh-day Adventists regarding the great sanctuary question and the priesthood and ministry of Christ, and believes, also, that these views are abundantly sustained by Holy Scripture. He has left out of this discussion, as properly not belonging to it, matters which lie between the author of "Cast Out" and any other persons, confining the discussion to the Bible itself. He has passed by many assertions in "Cast Out" that are entirely void of Scriptural support, and that do not seem to require even a passing notice; but has summarized what he regards as the vital errors, and has attempted to meet these by positive truth, thus presenting in a new setting the Bible teachings on the sanctuary and atonement.

This book is sent forth with the hope that the great truths of the atonement as portrayed in the sanctuary and its ministry both in type and in antitype, may be made to

stand out more clearly and to appear in all their radiant beauty, unbedimmed by the darkness of human reasonings; that all may lay hold anew upon “the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec.”

E. E. ANDROSS.

CHAPTER I

THE SANCTUARY AND ITS SERVICES

As a convenient way of bringing before the reader in brief form a clear statement of those views concerning the sanctuary and its services which have been maintained by Seventh-day Adventists, and proclaimed to the world by their representatives, the following is presented from chapter 30 of "Patriarchs and Prophets," and chapter 23 of "The Great Controversy Between Christ and Satan," by Mrs. E. G. White:

The command was communicated to Moses while in the mount with God, "Let them make Me a sanctuary, that I may dwell among them;" and full directions were given for the construction of the tabernacle. . . . God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be "figures of the true," "patterns of things in the heavens,"—a miniature representation of the heavenly temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner's behalf. . . .

The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment. . . . In the first apartment, or holy place, were the table of show-

bread, the candlestick, or lamp-stand, and the altar of incense. . . .

Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. . . . The cover of the sacred chest was called the mercy-seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body in token of reverence and humility. . . . Above the mercy-seat was the shekinah, the manifestation of the divine presence; and from between the cherubim, God made known His will. . . . The law of God enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy-seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other."¹

MINISTRATION IN THE EARTHLY SANCTUARY

The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary.²

¹ "Patriarchs and Prophets," pages 343-349.

² "Great Controversy," page 418.

The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.

Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat-offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot." The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." . . .

The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place;

but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.³

Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." An atonement was also to be made for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel."

Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." The goat upon which fell the lot for the Lord was to be slain as a sin-offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy-seat, and before the mercy-seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their

³ "Patriarchs and Prophets," pages 352-355.

transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited.’’ The scapegoat came no more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp.

This is the only sanctuary that ever existed on the earth, of which the Bible gives any information. This was declared by Paul to be the sanctuary of the first covenant. But has the new covenant no sanctuary?

MINISTRY IN THE HEAVENLY SANCTUARY

Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary was implied in the words of Paul: . . . ‘Then verily the first covenant had *also* ordinances of divine service, and a worldly sanctuary.’’ And the use of the word “*also*” intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: “Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”

Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God’s right hand. One sanctuary was on earth, the other is in heaven. . . .

Important truths concerning the atonement are taught by the typical service. A substitute was ac-

cepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary. After His ascension, our Saviour began His work as our High Priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."⁴

As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the

⁴ "Great Controversy," pages 418, 419, 412, 413, 420.

daily and the yearly service, and to each a department of the tabernacle was devoted.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priests in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

*The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin-offering removed the sin from the penitent, but it rested in the sanctuary until the day of atonement. [Italics ours.]*⁵

The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin-offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven. . . .

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before

⁵ "Patriarchs and Prophets," page 357.

Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2,300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work,— to cleanse the sanctuary.

As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation,— a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him, to give to every man according to his works.⁶

Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type this great work of atonement, or blotting out of sins, was represented by the services of the day of atonement,— the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of

⁶ "Great Controversy," pages 420-422.

the blood of the sin-offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type, they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin, will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary and the confessing of the sins on the head of the scapegoat.

Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.⁷

⁷ "Patriarchs and Prophets," pages 357, 358.

CHAPTER II

AN OLD VIEW REVISED

THE doctrines advocated in the booklet "Cast Out" are based upon the following fundamental propositions, which are subversive of the position set forth in the preceding chapter:

1. That the ministry in the heavenly sanctuary covers the period from the fall of man to the close of probation;
2. That the ministry in the first apartment covers a period of four thousand years, embracing the time from the fall of man to the crucifixion of Christ;
3. That the ministry in the second apartment began with the ascension of Christ, and ends with the close of probation;
4. That the ministry in the first apartment was carried forward under the Melchisedec priesthood, in which the ministering angels were assistants;
5. That the ministry in the second apartment only was carried forward by Christ as our great High Priest;
6. That the veil separating the holy from the most holy place in the heavenly sanctuary consisted of a cordon of angels that for four

thousand years separated the Father, who dwelt in the most holy place, from His Son, in consequence of the Son's bearing man's sins;

7. That the rending of the veil in the earthly temple at the death of Christ was typical of the withdrawal of this cordon of angels, allowing the Son at His ascension to pass into the immediate presence of the Father;

8. That the daily offering by the sinner represented *only* the prayer of the penitent, which was presented in the sanctuary above by the ministering angels;

9. That the Lord's goat, offered on the great day of atonement, represented preeminently the death of Jesus as the sin-bearer;

10. That atonement for iniquity was made within the seventy weeks of Dan. 9:24, by Christ's passing through the veil at His ascension and sprinkling His blood on the mercy-seat;

11. That in the type the defilement of the sanctuary was caused, not by the transference to the sanctuary of sin confessed over the sacrificial victim, but by the sinning of the sinner, whether or not his sin was ever confessed;

12. That the atonement for iniquity disposed of man's sin, and that the cleansing of the sanctuary involves only the blotting of Satan's sin from the books of record, and the placing of his sin on his own head.

These positions may be found stated in the words of the author of "Cast Out for the Cross of Christ," as follows:

From the fall of man, Christ became man's substitute, and being thus counted a sinner, there must be a ministry before the veil until He is in possession of His own precious blood, with which to sprinkle the mercy-seat "within the veil."—*Page 45.*

Of that which we have spoken this is the sum: The daily services in the earthly sanctuary, up to the day of atonement, were an exact type of the work on behalf of the sinner in the heavenly sanctuary from creation to the coming of Christ; and the ministry in the holy of holies in the earthly sanctuary, was an exact facsimile of the work wrought on behalf of the sinner, on the great day of atonement, which began with the coming of the Lord, and ends with His second coming.—*Page 56.*

Since the Melchisedec or new covenant priesthood extends as far back as Abraham, it is only reasonable to conclude that it extends back to the fall of man and is contemporaneous with the gospel. . . .

Since we have before proved that the Melchisedec priesthood was connected with the heavenly sanctuary, it follows that that sanctuary was not locked up for the first four thousand years of the gospel ministry, but was open to the prayers of sinning men.

Among the ministers connected with the heavenly sanctuary before the cross, we have the ministering

angels. "Are they not all ministering spirits, sent forth to minister for them which shall be heirs of salvation?"—*Page 86.*

The veil in the earthly sanctuary was decorated with figures of angels, representing the real angels which guarded the approach to the throne of God, and it is before this cordon of living angels that the Melchisedee priesthood ministers from creation to the cross. For four thousand years, the sins of a world separated God's only-begotten Son from His place at the side of His Father on the throne. For four thousand years, Christ was barred from His Father's face, because He was the sinner's substitute. . . .

At the moment of His Son's death, when He had uttered that triumphant cry, "It is finished," and His thorn-crowned head fell lifeless upon His breast, the hand of God, who had suffered the cruel separation from His Son for four thousand years, on account of that terrible thing called "sin," tore the veil of the temple from top to bottom, not the first curtain, but the one which had separated the high priest, the type of God's Son, from the throne of His Father's glory; thereby saying in tragic tones to the angelic guard that had barred the way of the sinner's substitute, the Son of God, from the throne of His Father: "Stand aside! Make way for the home-coming of My Son. The debt is paid that separated My only-begotten Son from His place at My side." When, therefore, Christ arose from the grave freed from sin ("He that is dead is freed from sin"), the way into the holiest was laid open, and the angelic guard stood waiting to pass the all-conquering world's Redeemer on to the welcoming arms of His waiting Father.—*Pages 45, 46.*

There is a striking difference between the blood sprinkled "before the veil," and that sprinkled

“within the veil.” . . . The blood sprinkled “before the veil” was the blood which the priest had received from the hand of the repentant, believing sinner; the blood sprinkled “within the veil” was the blood of the goat chosen by the Lord, called “the Lord’s goat,” and stood for the high priest’s own blood. The blood sprinkled before the veil, inasmuch as it was brought by the sinner, was nothing more than the sinner’s confession of sin, and prayer for pardon through faith in the blood of Christ. *It sustained the same relation to the death of Christ that the bread and wine of the Lord’s table sustain to-day to that same death.* The blood sprinkled “within the veil” was not a prayer for pardon received at the hand of the sinner, but was the blood of the sinner’s substitute, which was the *price of pardon*. It is not the sinner who furnishes the price of pardon, but the sinner’s substitute. *The penalty of the law is not paid by the prayer of the penitent, but by the blood of his substitute.*—*Pages 40, 41.*

Christ raised from the dead, stands in the position of the high priest, when on the day of atonement, he held in his hand the blood of the Lord’s goat. . . . Nothing is clearer than that the day of atonement began with the death of Christ. The Lord’s goat, typifying Christ’s death, was slain on the day of atonement; consequently Christ, in order to be the antitype, must Himself be slain on the day of atonement.—*Page 53.*

Inasmuch as it has been shown that the atonement for iniquity was made within the seventy weeks, it is evident that the cleansing of the sanctuary after 1844 can not be the work of atonement for iniquity, for that work, according to the Scriptures, was accomplished within the seventy weeks.—*Page 72.*

It is the uncleanness of the sinner that defiles the sanctuary. The sanctuary is defiled *before* he con-

fesses his uncleanness, and if he never confesses it and is cut off, still he *hath defiled the sanctuary of the Lord*. . . .

The heavenly sanctuary was defiled as was the earthly, by the sinning of the sinner, and not by the sinner's confession of that sin. His sin defiled the sanctuary whether he ever confessed it or not. . . .

All the sins of men defiled the sanctuary and are cleansed by the blood of the sinner or his substitute.—*Pages 58, 61, 62, 66.*

When Christ made the atonement within the seventy weeks, He made the atonement for the guilt of man, and not for the guilt of Satan, which was unpardonable. It must be evident to the reader that when Christ made atonement at the mercy-seat on account of the iniquities of men, He did not make an atonement for the iniquities of Satan; and consequently man's sin still remains on the books of record in the heavenly sanctuary, not now against man, but charged against the other guilty party, Satan.—*Page 74.*

When a substitute is found for man, and this substitute takes man's place, and dies, his death atones for man's share of the guilt of his sin. . . .

But man's sin still remains on the record books,—still defiles the sanctuary, not any longer against man, but against Satan, who is guilty of man's sin, and so long as man's sin defiles the sanctuary so long the sanctuary can not be said to have been cleansed. It is true that the atonement for iniquity disposed of man's share of the guilt of that sin, but as it did not touch Satan's share of that guilt, it remains in the sanctuary until the Judgment sits and it is placed upon the head of the original offender, and the sanctuary is cleansed.—*Pages 75, 76.*

CHAPTER III

GOOD THINGS TO COME

IN the book of Hebrews two covenants are considered,—one called the “first” or “old” covenant, which was made with the children of Israel at Horeb, when “God took them by the hand to lead them out of Egypt,” which covenant in a certain sense was in vogue to the crucifixion; the other called a “second” or “new” covenant, of which Christ is said to be the Mediator.

In close relation to these two covenants, the apostle speaks also of two sanctuaries or tabernacles, in which was carried on priestly ministration. The one is called a “worldly sanctuary,” its priesthood a “Levitical priesthood,” and its ministration is declared to be such as “could not make him that did the service perfect”; the other is “a greater and more perfect tabernacle,” in which Christ serves as our great High Priest, by whose “one offering He hath perfected forever them that are sanctified.” These two sanctuaries are related to each other as shadow and substance. The earthly sanctuary was a type¹ of

¹ “Type. *Theol.* That by which something is prefigured; a prophetic similitude; opposed to antitype.”—*Standard Dic-*

the heavenly; its ministry a type of the heavenly ministry; its priesthood a type of that carried on by our great High Priest; and its sacrifices of animals, the blood of which could not take away sin, a type of the perfect sacrifice of Him who "loved us, and washed us from our sins in His own blood." Rev. 1:5.

Notice that Christ as our great "High Priest, who is set on the right hand of the throne of the Majesty in the heavens," is called also a "*minister* of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. It is further stated of Him, "Now hath He obtained a more excellent *ministry*, by how much also He is the Mediator of a better covenant, which was established upon better promises." Verse 6. In His office of High Priest, officiating in the heavenly sanctuary, He is the Mediator of the new covenant.

"Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world." Heb. 9:1, A.R.V. Before this earthly sanctuary was opened for

tionary. "A figure or representation of something *to come*; a token; sign; symbol; — correlative to antitype." In "Import of Jewish Sacrifices," W. W. Washburn defines a type as a "*visible representation* of a *future* truth, a truth *yet to be revealed*," "*a sensuous prediction, an acted prophecy*." — Page 37.

service, the covenant with which it was closely related was ratified by the shedding of blood. This ceremony is mentioned by the apostle in drawing a parallel between the earthly sanctuary as a type, and the heavenly as the anti-type. He declares:

“Neither the first testament² was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you.” Heb. 9:18-20.

Thus by the blood of animals was the old covenant ratified prior to the beginning of the ministry in the sanctuary by the Levitical priesthood. The apostle continues:

“Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law

² The reader will observe that sometimes the word “testament” and at other times “covenant” is used in the Authorized Version. In the Revised Version, the word “covenant” is uniformly employed in the text and “testament” in the margin, except in Heb. 9:16, 17, where the order is reversed. In the margin, however, we find this statement: “The Greek word here used signifies both *covenant* and *testament*.” The reader should therefore keep in mind the thought of the covenant, whichever word may be used in the text. We are using chiefly the Authorized Version.

purged with blood; and without shedding of blood is no remission." Verses 21, 22.

But it required something better than the blood of "calves and of goats" to ratify the covenant "established upon better promises," and thus open the way for the ministry in the antitypical sanctuary. This is emphatically stated by the apostle:

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by *His own blood* He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9: 23, 11, 12.

As in the first instance there was a close relation between the ratification of the covenant by the blood of calves and of goats, and the dedication of the tabernacle by the sprinkling of blood, preparatory to its opening for service, so these scriptures clearly show the relation between the ratification of the new covenant by the blood of Christ, and the open-

ing of the service in the heavenly sanctuary. It was “*by His own blood*,” that “He entered in once into the holy place.”

But when was the blood shed by which Christ entered into the holy place? — Not until He died on the cross. It was the “precious blood of Christ” that sealed the new covenant, and that opened the way for Him to minister as High Priest in the heavenly sanctuary.

When Moses sprinkled the blood on the people, and said, “This is the blood of the testament which God hath enjoined unto you,” the first covenant was ratified. And this was a type of the ratification of the new covenant by the blood of Jesus. Of the cup which He gave to His disciples, Jesus said, “Drink ye all of it; for this is My blood of the *new testament*, which is shed for many for the remission of sins.” Matt. 26:27, 28.

When therefore did the ministry in the antitypical sanctuary begin? — Most assuredly *not until the blood was shed that opened the way into that sanctuary, and by which the new covenant was sealed, and this did not take place till Calvary was reached.*

Nevertheless it was the death of Christ that secured forgiveness for every penitent sin-

ner who lived before the cross.³ The apostle clearly states this truth:

“For this cause He is the Mediator of the *new testament*, that by means of death, for the redemption of the transgressions that were *under the first testament*, they which are called might receive the promise of eternal inheritance.” Heb. 9:15.

The plan of redemption, as revealed in the everlasting covenant of grace, rested on the sure promise of God. And God, “willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath.” Thus the everlasting covenant of salvation through Christ rested upon “two immutable things, in which it was impossible for God to lie,”—His promise and His oath.

Not until the Son of God came to earth in fulfilment of the promise of God, not until He could say, “It is finished,” and He bowed His head in death, was the price of man’s redemption paid, and the covenant ratified. It was by this supreme act that heaven was made accessible to man, and before all the universe the Father and the Son were justified in Their dealing with the rebellion of Satan.

³ For a more complete statement regarding the forgiveness of sin prior to the cross, see chapter 14, “From Eden to Calvary.”

In the light of the cross of Calvary, the law of God is seen to be immutable and eternal.

In the words of another :

The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. Yet it was not actually established until the death of Christ. Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow, and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, “It is finished,” *then the fulfilment of the plan of redemption was assured.* The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace which had before existed by the promise of God, was then established.

Thus the death of Christ — the very event which the disciples had looked upon as the final destruction of their hope — was that which made it forever sure. While it had brought them a cruel disappointment, it was the climax of proof that their belief had been correct. The event that had filled them with mourning and despair, was that which opened the door of hope to every child of Adam, and in which centered the future life and eternal happiness of all God’s faithful ones *in all the ages.* — “*Great Controversy,*” pages 347, 348.

The faithful who lived before Christ, believed that the covenant, established by God's promise, would be ratified by the death of the coming Messiah; their faith laid hold upon the covenant-keeping God; they were sure that He would not disgrace the throne of His glory by failing to fulfil His word. On the strength of the promise and oath of God, restoration to the divine favor was freely extended to every repentant, believing soul who by faith saw the Lamb of God dying for the sins of the world, and who appropriated the efficacy of the healing stream. *By faith* the ancient worthies saw the Son of God enter "by His own blood" into the heavenly sanctuary, "having obtained eternal redemption" for them, and *by faith* they heard Him plead before His Father the merits of His own blood. So of every loyal follower of God it might be said as of Abraham, that he "believed God, and it was counted unto him for righteousness." Rom. 4:3.

Those who lived before the cross were enabled to endure hardship, privation, and torture for their faith. Their loyalty, devotion, and fidelity to God have made them examples, to all succeeding generations, of the power of God's grace to transform the heart and to

beautify the life. And this was accomplished through their exercise of faith in God's power to fulfil His promise, to keep the oath by which He had pledged Himself to give His Son to die, through whose blood the covenant might be eternally sealed.

The work of Christ as the Redeemer of the world was the great theme of prophecy. Concerning the salvation to be revealed through Christ, Peter declares, "The prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

In the death of the Son of God, the crisis in the great controversy of the ages had come, the eternal covenant was ratified, and the way was opened into the heavenly sanctuary. The expiation for the sins of all men having been made, that work which had to do with the forgiveness and final disposition of sin might now be carried forward. But Christ did not begin this ministration in the heavenly sanctuary, He did not in actual fact minister pardon as our great High Priest, until the shedding

of the blood that paid the price of man's sin. Only thus could the covenant be ratified, and the way into the heavenly sanctuary be made manifest. The impossibility of such a ministration in the heavenly sanctuary before the death of Christ, will be more and more evident as we study further the plan of salvation as illustrated in the sanctuary service.

Of that law which could "never with those sacrifices which they offered year by year continually make the comers thereunto perfect," the apostle speaks as "having a shadow of good things *to come.*" Heb. 10:1. This law which regulated the services of the sanctuary was given for the purpose of directing the minds of the people of God to the future, to a salvation "to be revealed."

Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption.—"Acts of the Apostles," page 14.

That the application of this expression regarding "the law having a shadow of good things to come," is not limited to that *very small portion of that law* which regulated the services on the day of atonement, is evident from the eighth verse, which speaks of "sacrifice and offering and burnt offerings and of-

ferring for sin . . . which are offered *by the law.*” These certainly include the *daily* offerings as well as the annual offerings presented on the day of atonement.

Again, in Col. 2:16, 17, we read: “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of *things to come*; but the body is of Christ.” All these—and certainly they do not pertain to the service of the day of atonement alone—were a shadow of things to come. All pointed forward to the body, to Christ.

But when the time was fulfilled, and the Saviour had entered upon His work as priest in the heavenly sanctuary, Paul wrote regarding Him:

“But Christ having come a High Priest of the good things that *are come*, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation.” Heb. 9:11, A.R.V., margin.

Do not these scriptures teach that the law which regulated the typical services pointed forward to Christ, to His death, His resurrection, and His ministration for sin? The language of the apostle indicates that everything obtained for us by the ministry of

Christ in the heavenly sanctuary, from the time of His entrance upon His priestly work at His ascension, to the time when He will lay off His priestly robes and come as King of kings and Lord of lords, constitutes the “good things to come” (but now present), and were shadowed forth in the whole sacrificial system. In other words, the *entire service* of the heavenly sanctuary, that was prefigured in the services of the earthly, was yet future till the time of the crucifixion of Christ, when the veil of the earthly temple was rent, and the words of Christ were fulfilled, “Behold, your house is left unto you desolate.”

Entirely contradictory to this conclusion are the statements that the service in the first apartment of the heavenly sanctuary was in progress from the fall of man to the cross. If this were true, then the services in the first apartment on earth were not types of “good things to come,” but figures of a work then being carried on. Note the following question and its answer as given by the author of “Cast Out”:

Was not the earthly sanctuary and its services a shadow of things *to come*? Yes, *some of the things were yet to come, but not all*.—Page 35. (Italics ours.)

In fact, the only part of the services in the earthly sanctuary that are granted by the writer of the book under consideration to be future, or really typical of the work of Christ, is the services carried forward once a year, in the second apartment. But there is no such modification as this in the Scriptural statement, which speaks of "the law"—not a part of the law—as "having a shadow of good things to come."

To assert that the "daily" ministration in the first apartment during the entire year is a representation of a work that had been going on in the heavenly sanctuary since the fall of man, is to presuppose a service in the sanctuary in which Christ serves as High Priest and as Mediator of the new covenant, before the blood was shed that ratified the covenant, *by* which blood, it is stated, He "entered in once into the holy place, having obtained eternal redemption for us." This is also contrary to the type; for before the earthly sanctuary was opened, the first covenant was ratified by blood, and blood was sprinkled on the tabernacle and all the vessels of the ministry. It also seems to be out of harmony with the declaration of Paul that "a covenant is of force where there hath been

death: for doth it ever avail while he that made it liveth?" Heb. 9:16, 17, A.R.V., margin. This new view is also opposed to the assertion that "the law"—the law under discussion being the law that regulated the sanctuary service—had a "shadow of good things to come," for it excludes all of that law except that portion which pertained to the service on one day in the year, the day of atonement.

CHAPTER IV

THE DEDICATION OF THE SANCTUARY

THE fact that the shedding of the blood of Christ, by which the new covenant was ratified, opened the way for the ministry of Christ to be carried forward in the heavenly sanctuary, has been set forth clearly in the preceding chapter. Additional evidence regarding the truths already established will be found in a study of the order of events in connection with the dedication of the earthly sanctuary. Before the services in the earthly sanctuary were begun, Moses "took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God commanded to you-ward. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood." Heb. 9:19-21, Revised Version.

Likewise before the heavenly sanctuary was opened for service, the new covenant was ratified by the blood of Christ, and the sanctuary, with all that pertains to its ministry, was solemnly dedicated to the sacred purpose to which they were henceforth to be devoted.

“By His own blood He entered in once into the holy place.”

A further study of the dedication of the earthly sanctuary will help us to understand when the new covenant sanctuary was dedicated and opened for service.

After the sanctuary in the wilderness was set up, before the regular service began, there took place a solemn ceremony of anointing or consecrating of the tabernacle, and of all the vessels of ministry.

In the fortieth chapter of Exodus, we find the record of the rearing of the tabernacle and the placing of the furniture, all of which was done, according to the direction of the Lord. The first article to be put in place was the ark. “On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. And thou shalt put therein the ark of the testimony, and cover the ark with the veil.” Verses 2, 3. Then follows instruction concerning the table, the candlestick, the golden altar of incense, and the hanging of the door of the tent, the altar of burnt offering and the laver in the court, all of which were to be placed in their proper positions, and made ready for the opening service. Then Moses was directed: “Thou shalt take the

anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.”
Verse 9.

In Ex. 30:26-29, the same anointing is mentioned: “And thou shalt anoint the tabernacle of the congregation therewith, and the *ark of the testimony*, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.”

This instruction was carried out in every particular; for in the seventh chapter of Numbers we find a record of the offerings that the princes made, and we are told that these first offerings were brought “on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them.” Verse 1. Moses first anointed with holy oil the tabernacle and all that was therein — that is, the ark of the covenant, the table of showbread, the candlestick, and the golden altar, with all the articles

that belonged to them; he then sprinkled the altar of burnt offering with the oil seven times, and anointed it, with all its utensils, and the laver, with its foot.

Last of all some of the oil was poured on the head of Aaron, thus conferring on him "the crown of the anointing oil of his God." Lev. 21:12.

In the record of this dedication of the covenant and sanctuary as given in the book of Hebrews, it is stated, as we have seen, that Moses "sprinkled with blood both the tabernacle, and all the vessels of the ministry." Heb. 9:21.

Having called the attention of the reader to those scriptures that speak of the ceremony of dedication performed before the ministry could begin in the earthly sanctuary, we now consider the significance of this service. Since, as all will grant, the earthly sanctuary was a figure of the heavenly, and since the priests in the earthly sanctuary, who offered gifts according to the law, served "unto the example and shadow of heavenly things" (Heb. 8:5), it therefore follows that the service in the new covenant sanctuary *could not begin until it had been anointed.* The anointing of

the earthly was the type, the anointing of the heavenly the antitype.

The time of this anointing is definitely pointed out by the prophet Daniel. The divine messenger sent to the prophet to make clear to his mind the meaning of the vision that had troubled him, declared, “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and *to anoint the most Holy.*” Dan. 9:24.

The Hebrew words here translated “most holy” are *ko-desh kodashim* (holy of holies). The meaning of *ko-desh*, as given by Strong, is “a sacred place or thing.” It is rendered in the margin of the Revised Version, “a most holy place”; and in Isaac Leeser’s translation, “the most holy thing.” It occurs more than forty times in the Scriptures; and although in many instances God is spoken of as the “Most Holy” or the “Holy One,” never once in referring to the Father or the Son is the word *ko-desh* used. It is used in speaking of the Sabbath, and when referring to holy places,

or holy objects, but never when referring to deity.¹

¹ "Considerable controversy exists as to the meaning of the last phrase. The view generally held by modern critics with regard to 'holy of holies' is thus tersely put by Professor Bevan: 'The last act is to *anoint the most holy thing*, *i. e.*, to consecrate the altar in the temple, which, when the author wrote, was given up to the heathen worship. Some early Christians and some medieval Jews discovered an allusion to the Messiah in this passage (see the Peshitto and Ben Ezra), but the phrase 'holy of holies,' which occurs more than forty times in the Old Testament, never refers to persons, always to things, and is used especially of the altar of sacrifice (Ex. 29:36, 37; 30:29; 40:10).'"

"The statement is, however, incorrect. The phrase 'holy of holies,' inclusive of the passage before us, occurs forty-two times in the Hebrew Scriptures. In *eleven* cases (*i. e.*, in more than a quarter of the whole) it describes the innermost sanctuary, the 'holy of holies.' In *six* passages it is used of the portion of the sacrifices eaten by the priests; in *four* places of the mincha; in *three* of the 'sin-offering.' In *three* passages it refers to the 'trespass' or 'guilt-offering.' It is *twice* used of the furniture of the tabernacle in general (Num. 4:4, 19), and *once* of the showbread (Lev. 24:9). Ezekiel employs the term *once* to denote holy things in general (Eze. 44:13); *once* of the sanctuary as a whole (Eze. 45:3); *once* also of the Levitical oblation of land (Eze. 48:12), and of the limits around the temple seen in his vision (Eze. 43:12). Notwithstanding, therefore, the statement of critics that the phrase is 'used specially of the altar of sacrifice,' the phrase is only used *three* times to denote the *altar* by itself (Ex. 29:37; 30:10; 40:10), and in another passage is used in reference to the *altar* in combination with the *laver* (Ex. 30:29)." — "Daniel and His Prophecies," pages 199, 200, by the Rev. Charles H. H. Wright, D.D.; Trin. Coll., Dub.; M.A., Exeter Coll., Oxon; Ph.D. of the University of Leipzig; Donnellan lecturer in the University of Dublin (1880-1881); Bampton lecturer (1878); Grinfield lecturer on the Septuagint (1893-1897); and public examiner in Semitic languages in the Honours School, University of Oxford (1894, 1895).

"In this time of salvation, Gabriel continues, not only the prophecies of Jeremiah, but likewise all visions and prophecies in general will be fulfilled (Luke 16:16; 2 Cor. 1:20); and not only will a new sanctuary be dedicated as Daniel prayed, but a

The inevitable conclusion therefore is that in this instance it refers to the "most holy" place; not alone to the second apartment, but to the entire sanctuary in heaven, which should be anointed near the close of the seventy weeks. "To anoint the most holy," is the last of a series of expressions, the rest of which undoubtedly met their fulfilment in the life and death of Christ.

After Christ had passed through the experience necessary to fit Him for His priestly work, the all-sufficient offering having been made on Calvary, and accepted by the Father,

most holy place where God would dwell with His people in a peculiar manner.''-*"The Prophecies of Daniel,"* pages 97, 98, by Carl August Auberlen, Dr. Phil., Licentiate and Professor Extraordinarius of Theology in Basil.

"Without taking into view 1 Chron. 23:13, the words *ko-desh kodashim* are nowhere used of persons, but only of things. This meaning lies at the foundation of the passage in the book of Chronicles referred to, 'that he should sanctify a *ko-desh kodashim*, anoint him (Aaron) to be a most holy thing.' . . .

"The words under examination say nothing of the people and the congregation which God will gather around the place of His gracious presence, but of the objective place where God seeks to dwell among His people and reveal Himself to them. The anointing is the act by which the place is consecrated to be a holy place of the gracious presence and revelation of God. If thus the anointing of a most holy is here announced, then by it there is given the promise, not of the renewal of the place already existing from of old, but of the appointment of a new place of God's gracious presence among His people, a new sanctuary.''-*"Commentary on the Book of Daniel,"* pages 347, 348, by C. F. Keil, D.D., a well-known German Protestant exegete and commentator.

still the service could not begin in the heavenly sanctuary until it had been anointed.

In the type, not only holy oil, but also blood, was used in the dedication of the sanctuary. No other blood than that of Jesus can possibly avail in any part of the working out of the great plan of salvation; therefore before the regular service of the true tabernacle could be carried forward, we must conclude that there was a sprinkling of that sanctuary and all its vessels with the blood that alone could be efficacious in any portion of the great work of atoning for sin.²

² It is not the purpose of the writer to define any of the Scriptural terms that are not clearly defined in the Bible itself; but if any one is troubled over the thought of the literal blood of Christ being used in the dedication of the heavenly sanctuary, let him remember that such expressions as the following are often used in the Scriptures. They are used to represent the efficacy of the Saviour's all-sufficient sacrifice to cleanse the soul-temple of its uncleanness.

"The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

"Unto Him that loved us, and washed us from our sins in His own blood." Rev. 1:5.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

"How much more shall the blood of Christ . . . purge your conscience?" Heb. 9:14.

"And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:24.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13:12.

"Elect according to the foreknowledge of God the Father,

In the dedication of the first tabernacle, Moses performed the ceremony of sprinkling with blood the vessels of the ministry. But a study of the opening verses of the third chapter of Hebrews clearly indicates that Moses, as well as Aaron, was a figure of Him who was to come. Of the coming Saviour, Moses declared:

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, *like unto me.*” Deut. 18:15; Acts 3:22; 7:37. For His work as prophet Christ was anointed at His baptism (Acts 10:36-38), in fulfilment of Daniel’s prophecy: “Unto the Messiah [anointed] the Prince shall be seven

through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” 1 Peter 1:2.

Since the people of God are “cleansed,” “washed,” and “sanctified,” by the “sprinkling of the blood of Jesus Christ,” and yet the literal blood is not used, may not the heavenly sanctuary, at its sanctification, its dedication, be said to be sprinkled with the blood of Jesus after that blood has really been shed on the cross, without the literal blood itself being actually employed?

In the type, when sin was transferred to the sanctuary, the literal blood of the sacrificial offering was sprinkled before the veil; and when the sanctuary was cleansed, the blood of the Lord’s goat was actually sprinkled on the mercy-seat over the broken law of God; but in the antitype the Saviour — Himself the priest, Himself the victim — bearing the wounds in His hands and side, whence flowed the healing, cleansing stream, presents those wounds before His Father as our priest and advocate, and the work of cleansing is accomplished. Thus in the dedication of the heavenly temple the “Lamb as it had been slain” (Rev. 5:6) is the one who performs the work of sanctification.

weeks, and threescore and two weeks.” Dan. 9:25.

Moses’ work as a prophet, and Aaron’s work as high priest, pointed forward to the work of Christ. And inasmuch as the thought is clearly emphasized in the book of Hebrews, that “*by His own blood*” Christ entered the holy places, it is certainly reasonable to conclude that Christ Himself dedicated the heavenly sanctuary.

Notice again that the vessels of the sanctuary were not anointed with oil or sprinkled with blood until they had been put in their position. And the ark of the testimony was anointed after the veil had been hung. Therefore it was necessary for Moses to *pass “within the veil” to sprinkle the sacred ark.* And this was done *before the regular service began in the first apartment.*

Then we conclude that this service, being a type of the dedication of the heavenly sanctuary, was performed at the time indicated in the prophecy of Daniel; that Christ Himself became the “Anointed One,” at the time appointed; and that before entering upon His work as High Priest in the first apartment, He sprinkled with His own precious blood the heavenly sanctuary, and the vessels of min-

istry, and in this ceremony He first of all entered "*within the veil*" to anoint the ark of the testimony.

Much stress is laid, by the author of "Cast Out," upon the expression "*within the veil*," as found in Heb. 6:19, 20, fifteen pages of the pamphlet being devoted exclusively to an effort to prove that it means within the second veil or most holy apartment of the heavenly sanctuary. Hence it is asserted that at His ascension Christ began His ministry in the second apartment of the sanctuary instead of the first. This is one of the principal arguments relied upon to support the view advanced.

By the study of the record of the dedication of the earthly sanctuary, it is very apparent that Moses passed "*within the veil*" and poured the holy anointing oil upon the ark of the testament, and also sprinkled the blood of consecration upon it before the regular service in the sanctuary began. In like manner, Christ, after making His offering on Calvary, passed "*within the veil*" of the heavenly sanctuary and anointed the ark of the testament, and with His own blood performed the service of consecration.

Following the work of consecration performed by Moses, the high priest, "who served unto the example and shadow of heavenly things," began his yearly round of service in the first apartment of the sanctuary. In like manner, following the consecration of the heavenly sanctuary, our great High Priest began His work in the first apartment.

The dedication of the holy of holies — the sprinkling of the blood of the covenant upon the sacred ark — was the pledge that the work of atonement begun in the holy place would be completed on the great day of atonement, by the sprinkling of the blood of the Lord's goat on the mercy-seat, and the removal of the sins of Israel from the sanctuary. Likewise, the entrance of Christ "within the veil," and the sprinkling of the blood of the everlasting covenant, constituted a pledge that He would surely complete the great work of atonement in the holy of holies in the investigative judgment, to begin at the end of the twenty-three hundred years of Dan. 8:14, or in 1844.

Whenever a penitent sinner brought his offering, and in figure transferred his sin through the blood to the sanctuary, he looked forward to the time when the high priest would pass "within the veil," with the blood of the

Lord's goat, and cleanse the sanctuary. Yea, more; by faith looking beyond the type to the antitype, he saw his great High Priest in the judgment, blotting his sin from the books of record. His hope was anchored to that "within the veil." The blood of the new covenant, sprinkled in the holy of holies by our Forerunner, constitutes an assurance that He will complete His ministry in that apartment by blotting out from the books of record all the sins of the overcomer, and by confessing his name before the Father and before the angels.

CHAPTER V

THE OPENING SERVICE

FROM the time of the anointing of the sanctuary and the priests, till Aaron began his work as high priest, a period of seven days elapsed. During this time he and his sons were to remain in the tabernacle. Moses said to them, “Ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end.” There they were to abide “day and night.” Lev. 8:33, 35.

“On the eighth day” Aaron was called to officiate for the first time in making sin-offerings for himself and for the people. This service was a very solemn one. As Aaron came from presenting this, his first offering in the sanctuary, he “lifted up his hand toward the people, and blessed them.” “And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.” Lev. 9:22-24.

It will be noticed that as Aaron came out of the sanctuary, after having presented his offering, first, *he blessed the people*; secondly, *the glory of the Lord appeared to all the people*; and, thirdly, *fire came out from before the Lord, and consumed upon the altar the burnt offering*; and all the people, when they saw it, shouted, and fell on their faces.

In the opening of the service in the temple built by Solomon, as recorded in 2 Chron. 7:1-3, practically the same events took place. Let us now notice what occurred in the opening of the service in the heavenly sanctuary.

When Mary recognized her Lord at the tomb, after His resurrection, she was about to embrace Him, but “Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.” He could permit no human hand to touch Him until He had ascended to the Father, and the offering He had made upon the cross had been accepted. Later on, however, Christ did permit His disciples to embrace Him; for “saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy

hand, and thrust it into My side: and be not faithless, but believing.” John 20:17, 27.

When Christ ascended, and the waiting angels escorted Him to the presence of the Father, He presented there, not only His sacrifice in the sinner’s behalf, but also the multitude of captives whom He had rescued from the grave. These He brought with Him as evidence of His victory over all the power of the enemy. He then returned to earth, and during the forty days that followed, frequently appeared to His disciples, “speaking of the things pertaining to the kingdom of God.” At the end of the forty days, He was taken up into heaven.

Ten days were then spent by the disciples in the upper room in thorough heart-searching and confession of sin. “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” Acts 2:1-4.

Here we have the antitype of that which occurred when the first offering was presented in the earthly sanctuary. After the days of consecration were fulfilled, and the offering was presented, the high priest came out and blessed the waiting people. Now upon the expectant disciples fell the blessing of the Holy Spirit. As when, the first offering having been presented in the earthly sanctuary, the glory of God appeared to all the people, so now the Holy Ghost descended upon the waiting disciples, and "filled all the house where they were sitting." Then holy fire came forth from before the Lord and consumed the offering; now "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." But instead of shouting and falling upon their faces, the disciples "began to speak with other tongues, as the Spirit gave them utterance."

Why was it that, when the first offering was presented in the typical service, the glory of God appeared in the sight of all the people? Why was it that fire came down from heaven, and consumed the offering? Was it not that all the people might know assuredly that then through the sanctuary there was opened a way to God, and that God would accept their of-

ferings in the sanctuary? They knew that the holy anointing oil had been sprinkled upon the sanctuary and all the vessels of the ministry; they had witnessed the solemn offerings made by Moses and the shedding of the blood with which the sanctuary and the priests had been dedicated. For seven days, they had waited in expectation, while Aaron and his sons were hidden from their view. Then as the priest came forth, having presented the offering, they had unmistakable evidence that the ministry of their representative and the offerings he brought were acceptable to God. From that time forth, when they prayed, all eyes were to be turned toward the sanctuary.

Likewise, to the waiting disciples, from whom were hidden the ministrations of their Representative in the heavenly sanctuary, God sent the glorious manifestations of Pentecost as an assurance that the one all-sufficient offering by which He would perfect "forever them that are sanctified" had been accepted, that Jesus had become their anointed Priest and Advocate before the Father, that ever after the more excellent ministry would be carried forward, and that the great High Priest would save to the uttermost all who should come unto God by Him.

Notice how this assurance is spoken of by Peter in his sermon on that day. He declares of Christ: “This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, *He hath shed forth this, which ye now see and hear. . . . Therefore* let all the house of Israel *know assuredly*, that God hath made that same Jesus, whom ye have crucified, both Lord and *Christ*,”—the Anointed One. Acts 2:32-36. The demonstration on the day of Pentecost was, then, to the disciples an evidence by which they might “*know assuredly*” that God had made Jesus their anointed Priest.

Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. *The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His*

people. — “*The Acts of the Apostles*,” by Mrs. E. G. White, pages 38, 39.

Thus do the events connected with the wonderful outpouring of the Spirit on the day of Pentecost correspond perfectly with the ceremonies in connection with the dedication of the earthly sanctuary, and the beginning of the priestly ministration. And this is in perfect harmony with the scriptures that reveal Christ as entering upon His priestly ministry at the time of the anointing of the heavenly sanctuary, having “obtained eternal redemption for us.”

CHAPTER VI

THE AARONIC PRIESTHOOD A TYPE OF CHRIST

THAT the priestly ministration could not begin in the heavenly sanctuary until the ratification of the everlasting covenant by the death and resurrection of Christ, has been clearly set forth in preceding chapters of this book. Prior to that time the repentant sinner was justified by his faith in a Saviour afterward to be revealed, who should minister in his behalf.

Those who advocate the new views on the sanctuary question, maintain that during the four thousand years from the fall of man to the cross, a priestly ministry was carried on in the first apartment of the heavenly sanctuary. They argue that unless there were such a ministry, those living in that period could not receive pardon for sin. The evidence is convincing that Christ did not begin His priestly work for sinners until after His resurrection, therefore it could not be proved that He had charge of such a ministry before the cross. However, from the passages of Scripture that declare Christ to be a priest after the order of Melchisedec, the conclusion is drawn that Melchisedec must have

been a priest in the heavenly sanctuary, carrying on the work in the first apartment.

It is strongly intimated that those who do not recognize Melchisedec as a priest in the heavenly sanctuary must see in him only a "sining, dying man," that they "degrade the priesthood of Melchisedec," or "spend their time in trying to show how insignificant Melchisedec is." It is then assumed that if Melchisedec was not a mortal man, his priesthood was in the heavenly sanctuary, that it "extends back to the fall of man, and is contemporaneous with the gospel."

But these conclusions are not a necessary alternative, and their acceptance involves many difficulties.

If Melchisedec as priest ministered for four thousand years in the first apartment of the heavenly sanctuary, and if "the daily services in the earthly sanctuary up to the day of atonement were an exact type of the work on behalf of the sinner in the heavenly sanctuary from creation to the coming of Christ" ("Cast Out," page 56), we must conclude that none of the services during all the year, save on the day of atonement—and only a few minutes of that day—were in any sense typical of the work of Christ as our High Priest, or of

His atoning sacrifice. How could the work of the high priest in the first apartment represent the work of a high priest who was to minister in the second apartment only? We shall see later that the author himself virtually accepts this inevitable conclusion.

If it was necessary that the Son of God, in order to act as high priest for the human race, should be "made like unto His brethren," "in all things," and be "tempted in all points like as we are," how could a heavenly being who had not passed through such an experience minister for so long a period in the first apartment of the heavenly sanctuary? There is no evidence that Melchisedec ever received such a preparation for the office of a priest in heaven. Even though it be granted that he was a visitant to this world in the days of Abraham, this could not be said to have been a preparation for a work that he had already carried on for nearly two thousand years.

In the type, the same high priest who had charge of the daily ministration, ministered also in the holy of holies on the day of atonement.

Nor can it be true to the type if, to avoid these difficulties, it be assumed that Melchise-

dec was but a common priest; for this would leave the world with no high priest during the greater part of the sanctuary services. And how then could it be said that Christ is called a *high priest* “after the *order* of Melchisedec”?

In the earthly sanctuary, the type, the duties of the high priest were not limited to the services on the day of atonement. Throughout the year he ministered daily in the first apartment. This is clearly stated in Scripture:

“Such an high priest became us, . . . who needeth not *daily*, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s.” Heb. 7:26, 27.

It is also worthy of note in this connection that here is a clear intimation that “those *high priests*,” in their “*daily*” ministration with the blood of sacrifices, were a type of Christ. Then how can it be that this “*daily*” ministration represents a priestly ministry then carried on in heaven, with no blood to offer, and under another priesthood than that of Christ?

In some of the duties that pertained to the work in the first apartment, the high priest was assisted by his sons, but he had charge

of all the services. The Lord gave the following instruction, not to a group of co-ordinate priests, but to Aaron:

“Thou and thy sons and thy father’s house with thee shall *bear the iniquity* of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.” “Thou and thy sons with thee shall keep your priest’s office for everything of the altar, and within the veil; and ye shall serve: I have given your priest’s office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.” Num. 18:1, 7.

Others of the tribe of Levi were permitted, under the supervision of the priests, to assist in caring for the tabernacle, but there were many things that could be done only by the priests, and some of these pertained *only to the high priest*.

The high priest alone could act as mediator between God and His people. When he went in “before the Lord,” Aaron was to “bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.” Ex. 28:30, 29. So Christ, our great High Priest, to whom alone is committed the mediatorial

work in behalf of His people, while pleading His blood before the Father in the sinner's behalf, bears upon the palms of His hands and in His heart the name of the repentant, believing soul. Isa. 49:16. In this breast-plate which was worn by the high priest only, were also the stones of urim and thummim.

There were other differences between the garments of the high priest and those of the ordinary priests, all of which indicated that in a special sense he was a representative of Him who should appear in behalf of the human family in the heavenly courts. Notice how the office of Christ — not of Melchisedec — was prefigured in the miter which was worn by the high priest only, and that throughout the year:

“It shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be *always* upon his forehead, *that they may be accepted before the Lord.*” Ex. 28:38.

Unless, therefore, we violate the type, we must conclude that he who ministers as our great high priest in the first apartment of the sanctuary in heaven is one who “bears iniquity.” And if Christ be not that high

priest, there must have been another who assumed guilt for fallen man.

To the Aaronic priesthood was entrusted the care of the lamps. In Ex. 30:7, 8, we read: "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations."

So in the first chapter of Revelation, He whom Aaron as high priest prefigured is introduced to us thus: "I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a *golden girdle*." Rev. 1:12, 13. The fact that the Son of man was seen wearing a golden girdle would indicate that He was officiating in the first apartment of the sanctuary, as when the high priest officiated in the second apartment he wore a *linen girdle*. Lev. 16:2, 4. Again in the fourth and fifth chapters of Revelation is given a description of the throne of God, "and there were *seven lamps of fire* burning before the throne," and "in the midst of the

throne . . . stood a Lamb as it had been slain.” Rev. 4:5; 5:6.

Other points will doubtless suggest themselves to the reader, showing that the earthly high priest, in his *whole ministry*, was a type of Christ.

This, we believe, is clearly demonstrated, however; for none other than Christ bears the name of his people upon his heart; none other “bears iniquity” that is wholly imputed. Christ is the one who is seen wearing a golden girdle, and is seen standing in the midst of the seven lamps of fire in the first apartment of the heavenly sanctuary.

“No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest.” Heb. 5:4, 5.

CHAPTER VII

REQUISITES FOR THE PRIESTLY OFFICE

HAVING established the fact that the service in the heavenly sanctuary began with the anointing of that sanctuary after the crucifixion, resurrection, and ascension of Christ, and was marked by the outpouring of the Spirit at Pentecost, we now take up the consideration of two things that were essential in order that He might be a perfect high priest. First, He must have—

A HUMAN PERSONALITY

“Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.”
Heb. 2: 17, 18.

Jesus was always merciful and faithful, but He was not always a mediatorial priest. In order that He might be a merciful and faithful high priest, it was necessary that He should *“be made like unto His brethren”*; He must Himself suffer, being tempted, that He might know how to succor them that are

tempted. The same thought is emphasized in Heb. 4:15, 16:

“For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

While it is possible that Christ could have been touched with the feelings of our infirmities, without Himself becoming infirm, and that He might have known how to sympathize with the sick and suffering, without Himself bearing our sickness, yet we never could have grasped that fact unless we knew that He had actually passed through that experience. In order that He might become the Captain of our salvation He must have an experimental knowledge of the conflict through which we pass.

This was true of the earthly priests. “Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that *he himself also is compassed with infirmity.*” Heb. 5:1, 2.

Speaking of the operation of this law upon the human heart, the apostle Paul says: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:3-5.

Having known the power of sin and the blessedness of deliverance, the earthly priest could encourage other troubled hearts; he could comfort them that were in any trouble, by the comfort wherewith he himself had been comforted of God.

"So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things

which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him.” Heb. 5:5-9. Through the sufferings which Jesus endured in the flesh He was fitted to become a merciful and faithful high priest. “For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.”

The religion of Christ has something to meet every human need. In the hour of temptation and trial, the hour of our greatest trouble, our deepest sorrow, there is something for which the heart longs that can be found in none other than the Saviour of the world. He met every experience that can ever become ours, and He found for Himself in the divine love, the best there is. Thus He showed what we may find in our times of need, and how we may find it.

In the hour of loneliness, the eye of faith turns to the One who was lonely, but who, when all had forsaken Him, was not alone, because God was with Him. In the hour of sorrow, when all human sympathy fails, we look to the One who sorrowed oft alone, to the One whose heart was touched with the bitterness and wo of human life, to the One who, standing beside the grave of Lazarus,

wept, and who, through the weary years of the reign of death, has wept with all who weep. In the hour of our greatest conflict with the powers of darkness we may remember that He “was in all points tempted like as we are, yet without sin.” He speaks to us, saying, “Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” “All power is given unto Me in heaven and in earth.” “Lo, I am with you alway, even unto the end of the world.” Knowing this, may we not confidently commit our cases to this great High Priest, who “is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them”? Heb. 4:15; Isa. 45:22; Matt. 28:18, 20; Heb. 7:25.

Having the first essential qualification for the office of high priest — a human personality in which He suffered here below — Christ was fitted to become the author of our salvation, and to receive the dignity, and to discharge the office, of both king and high priest over His people. Not until He was thus qualified could He begin the actual work of ministry in the heavenly sanctuary.

Applying these principles to the angels, how, we ask, could they act as priests in the heav-

only sanctuary? They could serve in the capacity of ministering spirits; they could offer the prayers of God's people before the throne, and could communicate His will to man; but they could not act in the capacity of priests.

A DIVINE COMMISSION

Another requirement for the discharge of the high priesthood by our Lord was that He should be constituted high priest by the oath of God. Christ took not this honor to Himself, but solemnly received it from God.

“Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec.”

“After the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For He testifieth, Thou art a priest forever after the order of Melchisedec. . . . And inasmuch as not without an oath He was made priest: (for those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord sware and will not repent, Thou art

a priest forever after the order of Melchisedec)."

"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Heb. 5:5, 6; 7:15-17, 20, 21, 28.

The above scriptures certainly make it very plain that Jesus became high priest by the oath of God; that the oath was necessary before He should exercise the priestly office.

The question at once arises, When was the oath made that constituted Him a high priest? The last scripture quoted states that this oath "was *since the law*." The law under consideration in this chapter is "the law" that "maketh men high priests which have infirmity." That law continued in force until the antitypical offering was presented on Calvary, until the veil of the temple was rent by the divine hand. Speaking of that law, the sacred writer says:

"For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God." Heb. 7:18, 19, A.R.V.

The ritual law that made men priests, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. This law Christ took “out of the way, nailing it to His cross.” Col. 2:14.

It therefore follows that Christ was not made a priest by the oath of God till after His resurrection. It would seem that the two events — the resurrection of Christ and His being made a priest by the oath of God — must have been contiguous to each other; for we read: “He that said unto Him, Thou art My Son, to-day have I begotten Thee. *As He saith also* in another place, Thou art a priest forever after the order of Melchisedec.” Heb. 5:5, 6. Jesus was “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” Rom. 1:4.

The time when Christ was made a high priest is still further established by the 110th Psalm, the first verse of which reads thus:

“The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.”

The psalmist continues: "The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." Ps. 110: 2-4.

The time when this scripture applies is made clear by a comment of the writer of the book of Hebrews on the first verse of this psalm. He declares, "This Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." Heb. 10: 12, 13.

Then it is clear that this oath, made when Christ was bidden to sit at the right hand of God, must have been "after He had offered one sacrifice for sins forever."

Let us notice again the statement of the apostle in Heb. 7: 16 that Christ was made a priest "after the power of an endless life." It is after His triumph over death, that we hear Him saying, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of

death.’’ Rev. 1:13, 18. Not till He had passed through the grave could it be said of Him: ‘‘This Man, because He *continueth ever*, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He *ever liveth* to make intercession for them.’’ Heb. 7:24, 25.

No other priest could perform such a service in behalf of man in the heavenly temple; hence it was reserved for Jesus, the Son of God, to open that service, and to carry forward that priesthood after the order of Melchisedec. With this priesthood He is now invested, for which He was fitted by His life of suffering, His sacrificial death, and His triumphant return to God.

In his ‘‘Commentary on the Hebrews,’’ pages 368, 369, Delitzsch says:

It is not Jesus as the incarnate sufferer, but Jesus as the eternal priest after the order of Melchisedec, as the risen and exalted One, who is here [Heb. 7:22] spoken of as an *egguos* [surety]. And He is so called because that new relation between God and man, which is the result of His great self-offering here, has now in Him, as our forerunner in the heavenly sanctuary (6:20), and there royally crowned with glory and honor (2:9), its personal security for continuance and completion. As truly as He is priest and king, so assuredly will the promises of the covenant be ful-

filled in us,— a covenant which, in distinction from the impotence of that of Sinai, has for its objects true perfection and eternal realities — free, unclouded communion with God — eternal glory. Our hope rises upwards continually to Him; in Him it sees itself accomplished. The oath in the psalm which makes Him priest is the sign of a promise, not of a commandment. His everlasting priesthood is not a mere office committed to Him, but a solemnly recognized possession obtained in the way of suffering. And all He has obtained was obtained for us. He exists and lives for us eternally. His indissoluble life as priest and king is the indissoluble bond which unites us with God, and assures us of the endurance of this blissful fellowship.

Speaking further of the mediatorial work of Christ, Delitzsch says:

Its foundation of right is the atoning sacrifice once for all made here upon the cross; its continual motive is that communion of sympathy into which incarnate love has vouchsafed to enter with our infirmities and sorrows; its method of procedure is not a mere silent presentation of Himself by the Redeemer before God, but an eloquent intercession on our behalf in reference to each individual among His redeemed, and every single case of need; and finally, its fruit is a perpetual maintenance of our relation of grace towards God, and a perpetually renewed removal of every hindrance and shadow cast by sin. The Medium and Mediator in the whole work of divine love is the incarnate Son who now, after His great sacrifice completed here, remains a priest forever in the sanctuary of God, being above the Levitical, earthly conditioned, legally constituted, and, on account of human mortality, ever-shifting priesthood of the law, as the one

great royal Priest and priestly King after the order of Melchisedee.

Jesus, as such a Priest, is the foundation and the goal of a better hope, surety of a nobler covenant, the eternal and all-perfect Helper, and ever-living representative of those who enter into communion with God through Him.—*Pages 372, 373.*

There is a mystery in human hearts;
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us from time to time
There comes a sense of utter loneliness.
Our dearest friend is “stranger” to our joy,
And can not realize our bitterness.
“There is not one who really understands,—
Not one to enter into all I feel;”
Such is the cry of each of us in turn.
We wander in a “solitary way,”
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He wishes to be first;
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul that comes to Him.
So, when we feel this loneliness, it is
The voice of Jesus, saying, “Come to Me;”
And every time we are “not understood,”
It is a call for us to come again,
For Christ alone can satisfy the soul;
And those who walk with Him from day to day
Can never have a “solitary way.”

And when beneath some heavy cross you faint,
And say, "I can not bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well;
In all points tempted, He can feel with you.
You can not come too often or too near,
The Son of God is infinite in grace;
His presence satisfies the longing soul;
And those who walk with Him from day to day
Can never have a "solitary way."

CHAPTER VIII

CHRIST PREFIGURED IN THE DAILY SACRIFICES

THE sanctuary built by Moses at Sinai was a shadow “of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” All that pertained to the earthly was but “*patterns* of things in the heavens.” “For Christ is not entered into the holy places [“sanctuary,” Syriac translation] made with hands; which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” Heb. 8:2, 5; 9:9, 23, 24.

The *service* in the earthly sanctuary was also typical of that carried forward by our great High Priest in the heavenly sanctuary. This is just as true of the daily ministration in the first apartment, or holy place, as of that performed on the great day of atonement in the second apartment, or most holy place, “within the veil.” The ancient priesthood served “unto the example and shadow of heavenly things.” The whole law regulating the service was “a shadow of good things to come.”

Throughout the year there was carried forward in the holy place a daily ministration which was a shadow of the ministry in the

holy place of the heavenly temple. In the type this ministry occupied all but one day of the year. It is this service in the first apartment of which the apostle speaks when he says: "Every priest standeth *daily* ministering and offering oftentimes the same sacrifices." "Who needeth not *daily*, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's." Heb. 10:11; 7:27.

This *daily service*, as verily as the service on the great day of atonement, represented a portion of the plan of salvation — God's method of separating man from sin and disposing of it finally. *Each particular part of the whole service*, whether the daily or the yearly, *represented some special phase of that great work upon which Christ as our High Priest* entered at His ascension. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: *which are a shadow of things to come; but the body is of Christ.*" Col. 2:16, 17. No single offering or special service performed on any day of the year, however important that service might be, represented the whole of Christ's work; it required *all* the gifts and sacrifices, with *all* the services for the entire year, to represent fitly the

perfect and glorious work of redemption. Even then we have but a shadow, a dim outline, of the work, that since the ascension of the Saviour has been in progress in the heaven of heavens, and which is soon to terminate, when our great High Priest will lay off His sacerdotal garments, and declare, "It is done."

Christ was the foundation and life of the temple. Its services were typical of His sacrifice; the priesthood was established to represent His mediatorial character and work. The entire plan of sacrificial worship was a foreshadowing of His death to redeem the world.

In illustration of this thought, let us consider the offering of the penitent transgressor as he presents it before the door of the tabernacle of the congregation. It must be a kid of the goats or a lamb, if he be able to provide such. It must be without blemish, otherwise it is rejected. The sinner must then lay his hands upon the head of the innocent victim, and confess over it his sin.

"By the ceremony of putting their hands upon the head of the victim was signified that the offerer had need of sacrifice to atone for his sins; that he symbolically transferred his sins to the victim." "It is impossible to separate in any case the imposition of hands on

the head of the victim from the expression and transference of guilt.” “In the only explanation which Moses himself has given of the meaning of the rite— as connected with the services on the day of atonement— it is represented as being accompanied not only with confession of sin, but also with the transference of its guilt to the body of the victim. ‘Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.’ ” Lev. 16: 21.

Having transferred his sin to the victim, the sinner took its life, and the priest carried its blood into the holy place, where he sprinkled a portion of it before the veil. The rest of the blood he brought out and poured at the bottom of the altar. The fat was burned upon the brazen altar in the court, while the rest of the body was burned without the camp.

How fittingly does this represent “the Lamb of God, which taketh away the sin of the world”! The precious blood of Christ by which we are redeemed is said to be “as of a lamb without blemish and without spot.” Christ the Sinless One died in the place of the sinner, “the just for the unjust, that He might

bring us to God.'’ Though He had “done nothing amiss,” though He “did no sin, neither was guile found in His mouth,” yet “He hath made Him to be sin for us, who knew no sin;” for “the Lord hath laid on Him the iniquity of us all.” “He is brought as a lamb to the slaughter;” “who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” John 1:29; 1 Peter 1:19; 3:18; Luke 23:41; 1 Peter 2:22; 2 Cor. 5:21; Isa. 53:6, 7; 1 Peter 2:24.

That the sin-offerings prefigured Christ is plainly stated by the apostle: “For the bodies of those beasts, *whose blood is brought into the sanctuary by the high priest for sin*, are burned without the camp. *Wherefore Jesus also*, that He might sanctify the people with His own blood, *suffered without the gate.*” Heb. 13:11, 12.

Further, Jesus, engaged in His priestly work, after His ascension, is represented as “a Lamb as it had been slain.” He who is the “light of the world” was prefigured by the seven lamps of fire. Christ, “the bread of life,” that bread which was broken for us, was shadowed forth by the showbread — the “bread of the presence.”

That the paschal lamb prefigured Christ, is expressly declared by Paul in his first letter to the Corinthian church: "For even Christ our *Passover* is sacrificed for us."

The unleavened bread used at the Passover feast represented "the unleavened bread of sincerity and truth," while leaven symbolized "malice and wickedness." 1 Cor. 5:7, 8.

The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place, was an altar of *perpetual* intercession; before the holy, an altar of *continual atonement*. By blood and by incense, God was to be approached,—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.—"Patriarchs and Prophets," page 353.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:3, 4.

The offering of incense every morning and

evening upon the golden altar within the holy place, represented the continual intercession of our great High Priest in the heavenly sanctuary.

“This Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” Heb. 7:24, 25.

Before the door of the tabernacle, in the court, stood an altar of continual atonement, where the animals were slain, upon which the blood was sprinkled, at the base of which it was poured out, and upon which portions or all of their bodies were burned. Here is prefigured the expiatory work of Jesus on the cross as He dies under the weight of the world’s sin. This was represented *each day throughout the year*, and constituted the major part of the ministry connected with the holy place. Here was shed each day the blood with which the priest was to begin the work of expiation which was completed on the great day of atonement. See Leviticus, chapters 1, 4, 5, 6, 7.

How different the plan presented by the ad-

vocates of this revised theology! The author of “Cast Out” says:

The blood sprinkled before the veil, inasmuch as it was brought by the sinner, was *nothing more than* the sinner’s *confession of sin, and prayer for pardon* through faith in the blood of Christ. . . .

It was but a prayer for pardon in the name of Christ, and *not the blood of the* “sin-offering of the atonement.”—*Pages 41, 42.* (Italics ours.)

For the expression “sin-offering of atonement” (not “*the atonement*,” as rendered in that pamphlet) the reader is referred to Num. 29:11. In this instance the offering referred to the Lord’s goat slain on the day of atonement. But a similar expression is used in the Bible in alluding to sin-offerings that were made on other occasions. Thus in Num. 28:22, on the first day of the Passover feast the priests were directed to offer “one goat for a sin-offering, *to make an atonement.*” The priests were also bidden to “offer *every day* a bullock for a *sin-offering for atonement.*” Ex. 29:36.

In the same connection as the above quotation from “Cast Out,” we find the following assertions:

After the priest had sprinkled the blood of the sin-offering, which was *merely the sinner’s prayer for pardon*, he changed his garments. . . .

Let us then no longer confound the offerings which the priest received at the hand of the sinner and offered on behalf of the sinner "before the veil," which offerings were but a *confession of sin*, and a prayer for pardon — let us not confound this offering with that offering which was received at the hand of God, and which was a substitute for the priest's own blood, which alone could meet, in type, the penalty of a broken law. Remember that the first offering was but a *prayer for pardon*, while the second was the payment of the *penalty of sin*. — *Pages 42, 44.*

Surely these quotations are sufficient to make plain the view of their author as to the meaning of the daily offerings in the sanctuary service. And yet, strange as it may seem, after repeating over and over the thought that the daily offerings represented *only* the sinner's *confession of sin* and *prayer for pardon*, he states on page 51:

The sacrificial lamb pointed forward to the *death of Christ on the cross*. (Italics his.)

These statements are contradictory and unreconcilable.

The blood sprinkled "before the veil" was the blood of the daily offerings, while that sprinkled "within the veil" was the blood of the Lord's goat shed on the great day of atonement. In the above statement we are told that the first was "merely" the sinner's "confession of sin" and "prayer for par-

don," while the second "was the payment of the penalty of sin." A very earnest effort is made to show that the daily service represented the work carried forward in the heavenly sanctuary from the fall of man to the cross, while the service of the great day of atonement was a type of the offering presented on Calvary and of the work of Christ in the heavenly sanctuary from His ascension to the close of probation. But we have already proved conclusively, from clear Scriptural statements, that the daily offerings whose blood was sprinkled within the first apartment of the earthly sanctuary typified the offering of Christ on Calvary, and His mediatorial work in the heavenly temple after His ascension.

Unshaken as the sacred hills,
And fixed as mountains stand,
Firm as a rock the soul shall rest
That trusts the Almighty hand.

Not walls nor hills could guard so well
Fair Salem's happy ground,
As those eternal arms of love
That every saint surround.

Do good, O Lord, do good to those
Who cleave to Thee in heart,
Who on Thy truth alone repose,
Nor from Thy law depart.

CHAPTER IX

THE DAILY SIN-OFFERING AND THE LORD'S GOAT

THERE is a significant difference between the daily sin-offering and the Lord's goat, slain on the day of atonement.

Upon the head of all the sin-offerings brought throughout the year, hands were laid and sins confessed, thus in type transferring the sins to these animals, and, by means of the blood, to the sanctuary.

On the day of atonement, an offering must be presented whose blood could cleanse the sanctuary from the sins that had been brought in by the blood of the daily sin-offerings, in order to make a final disposition of sin. For this purpose, two goats are brought, upon which lots are cast, "one lot for the Lord, and the other for the *scapegoat*." The goat upon which the Lord's lot falls is slain, and its blood taken by the high priest into the most holy place and sprinkled upon and before the mercy-seat. It is then sprinkled in the first apartment, and finally upon the altar in the court. This is to "cleanse it, and to hallow it from the uncleanness of the children of Israel." When he has "made an end of reconciling the holy place, and the tabernacle of

the congregation," the high priest, having borne the sins of Israel from the sanctuary, lays "both his hands upon the head of the live goat," confessing over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." Then the goat, bearing all the iniquities of Israel, is led away by the hands of a fit man into the wilderness, into a land not inhabited, to perish with Israel's sin. Leviticus 16.

Note carefully the significant fact that *no hands were laid upon the head of the Lord's goat, and no sins were confessed over it.* When this goat was offered, there were no sins to be transferred to the sanctuary; all for which atonement was to be made were already resting there. Day by day throughout the year, by means of the daily offerings, remembrance had been made of the sins of Israel. The last offering for the cleansing of the sinner and the transference of his sin to the sanctuary has now been made. The time has come for the sins of Israel for the entire year to be *brought out* of that sacred place; it is to be cleansed from its iniquity. And this can only be accomplished by the

blood of a victim that is sinless, upon which no sin has been confessed.

When we remember that no one feature of the service is of itself a complete type of Christ, but that it takes them all to make the shadow, whose body is Christ, there will be no difficulty in seeing that both the sin-offering, which died by the hand of the sinner with guilt imputed to it, and also the goat over which no sins were confessed, and whose life was taken by the high priest, prefigured the death of the Saviour. Jesus died on Calvary by the hand of the sinner (Acts 2:23), as the great sin-bearer. Upon Him was laid "the iniquity of us all." Isa. 53:6. He "bare our sins in His own body on the tree." Yet in His sacrifice we may also see Him as the Sinless One voluntarily laying down His life. Of Him it is said that He "did no sin, neither was guile found in His mouth." 1 Peter 2:24; John 10:17, 18; 1 Peter 2:22.

The daily offerings typified Christ as the *sin-bearer*; the Lord's goat, slain on the great day of atonement, prefigured Christ as the *Sinless One*. As such His blood can cleanse the sanctuary from the sins of His people. *It requires the blood of the spotless Lamb of God to blot sins from the Judgment books.*

A recognition of this distinction between the significance of the daily sin-offerings, and of the goat slain on the day of atonement, will enable the reader to understand the fallacy of the theory under consideration; for to sustain this theory, it must be maintained, as is repeatedly asserted in the book "Cast Out," that these daily sin-offerings represented *only* the sinner's prayer and confession, and that the death of Christ to pay the penalty for sin was represented by the death of the Lord's goat on the day of atonement, and *by that alone*. The author says:

This goat was the one victim of the year which symbolized, *from God's standpoint*, His giving His only Son to die to atone for the sins of the world. The offerings during the year symbolized *man's accepting*, by faith, God's offering for sin; but this *one offering on the day of atonement symbolized God's giving His Son to be the sin-offering for the world*.—Page 49.

Instead of this being the only offering of the year that prefigured the death of Christ as the sin-bearer, it was the *only sin-offering that did not bear sin*; for upon its head no hands were laid, no sins confessed.

When the penitent brought his offering, and, placing his hands upon its head, confessed over it his sin, there was in figure a transference

of his sin to the innocent victim. Then, as the sinner with his own hand took the life of his substitute, the blood that flowed forth, in figure cleansed the sinner from his sin. In figure his sin was borne into the sanctuary in the blood of his offering, and by the sprinkling of that sin-laden blood before the veil, was deposited in the sanctuary. The time for the cleansing of the sanctuary — the great day of atonement — eventually arrives, when the sins that have been brought into that sacred place by means of the sin-laden blood of the daily offerings must be removed. This can be accomplished only by the sprinkling of the blood of the Lord's goat (over which no sin had been confessed, hence sinless blood) on the mercy-seat over the broken law. Thus is clearly established the truth that the blood of the daily sin-offering represented the power of the blood of Christ as the sin-bearer, to free the sinner from his transgression; and the blood of the Lord's goat represented His power as the Sinless One to make a final disposition of sin, thus making atonement for the sanctuary, and for all the people. See Lev. 16:33.

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us

from all unrighteousness." "The blood of Jesus Christ His Son cleanseth us from all sin." "In whom we have redemption through His blood, the forgiveness of sins." 1 John 1:9, 7; Eph. 1:7. By confession, we place our sins with those for which Christ has made atonement. Over against the record of sin in the books of heaven is placed our confession of that sin, and our repentance. These records stand thus till the day of final judgment, when, by virtue of the blood of Christ as the Sinless One, there is a blotting out from those books of all sin.

"Repent ye therefore, and be converted," the apostle Peter said, "that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." Acts 3:19-21.

Thus is the heavenly sanctuary to be cleansed. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but

the heavenly things themselves with better sacrifices than these." Heb. 9:22, 23.

We do not teach, as is represented by the author of "Cast Out," that—

The sanctuary was defiled by sin-polluted blood and then cleansed from that defilement by the sprinkling upon it of more sin-polluted blood.—*Page 66.*

Such a statement of our position is based on a serious misunderstanding of the difference in the significance of the blood of the daily sin-offering, by means of which sins were transferred to the sanctuary, and that of the blood of the goat, which, being free from sin, cleansed the sanctuary.

Regarding the assertion that the daily sin-offerings symbolized only the penitent's prayer for pardon, while the *price* of pardon was met only in the death of the Lord's goat, we would say that the confession of sin over the head of the innocent victim did *carry with it* a prayer for pardon. A portion of the blood was sprinkled on the golden altar, and with it was offered that incense which represents the righteousness of Christ, which makes the prayers of the suppliant acceptable to God. But the sin-offering itself prefigured far more than this,—even the death of the spotless Lamb of God, and His acceptance as

man's substitute. By this ceremony, the sinner who availed himself of the substitute was able to go free. Thus Jesus, "Himself the priest, Himself the victim," ministers in the heavenly sanctuary, pleading, in our behalf, the merits of His blood.

"In *every* sacrifice, Christ's death was shown. In *every* cloud of incense, His righteousness ascended. By every jubilee trumpet, His name was sounded. In the awful mystery of the holy of holies, His glory dwelt."—"Desire of Ages," page 212.

CHAPTER X

A MORE EXCELLENT MINISTRY

“If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?”

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.” Heb. 7:11; 10:1-4.

In the above scriptures the fact is clearly stated that perfection did not come from the ministration in the earthly sanctuary. It was not possible that the blood there offered could take away sin. The entire sacrificial system, with its blood of animals, and its infirm, dying priests, was designed of God only as a means

of expressing faith in the meritorious blood of the Lamb of Calvary, and in a more excellent ministry, to be carried forward in the great and perfect tabernacle. As the believer laid hold, by faith, of this wonderful salvation, he was brought into living touch with the world's Redeemer. And although the blood by which the covenant was sealed had not yet been shed, although the ministry of Christ in the heavenly sanctuary had not yet begun, God, who "calleth those things which be not as though they were" (Rom. 4:17), rewarded the faith of the believer by bestowing upon him the new covenant blessings. This, however, was made possible only by reason of the fact that in the fulness of time God would send His Son into the world to suffer and die, and later would receive Him into the heavens to minister in man's behalf. From this time, all that was prefigured in the Jewish ritual would be actually accomplished.

Since perfection could not come by the Levitical priesthood, it was necessary that another priest should arise after the order of Melchisedec. "For the priesthood being changed, there is made of necessity a change also of the law. For He of whom these things are spoken pertaineth to another tribe, of

which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For He testifieth, Thou art a priest forever after the order of Melchisedec." Heb. 7:12-17.

Nothing could be clearer than the fact, as stated in these scriptures, that there is a change in the priesthood. This change was from the Aaronic priesthood to the Melchisedec priesthood; from the tribe of Levi to the tribe of Judah; from a priest made "after the law of a carnal commandment," to one made by "the word of the oath," and "after the power of an endless life."

This change in the priesthood made of necessity a change in the law regulating the priesthood. "For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and the bringing in thereupon of a better hope, through which we draw nigh unto God." Verses 18, 19, A.R.V.

We are told by the author of "Cast Out," that Melchisedec ministered in the first apartment of the heavenly sanctuary for four thousand years, from the fall to the cross, and that then Christ, after His resurrection, began His ministry, having been made a priest after the order of Melchisedec. If this were true, instead of there being a change in the priesthood, as plainly stated in the scripture, it would be simply a perpetuation of the same priesthood; for all grant that Christ is a priest after the order of Melchisedec. It could not be said that there was a change from the earthly to the heavenly, if the heavenly ministrations had already been in progress for four thousand years. In that case, the earthly service simply ended, and the heavenly continued as heretofore; now, however, in the second apartment, instead of in the first.

Further, if the same priesthood were continued, there would certainly be no necessity for any change in the law. Such a view is altogether out of harmony with the scripture, which positively declares that there was a change both in the priesthood and in the law. It is evident, therefore, that there was no priestly ministration in the heavenly sanctuary till after the cross, when the new order

was begun which necessitated a new law. This new order of the priesthood was after the order of Melchisedec; and the new priest was Christ, who sprang out of Judah; the new ministry was the “more excellent” one begun after the new covenant was sealed, and in the new-covenant sanctuary.

After describing the earthly sanctuary, with its holy and most holy places, and the service in each apartment, the apostle Paul says: “The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” Heb. 9:8-12.

It should be stated in this connection that the Greek word rendered "the sanctuary" in chapter 8:2, is the same word that in chapter 9:8 of the Authorized Version is rendered "the holiest of all." In the Revised Version the word is properly rendered "the holy place." The same original word occurs in chapters 8:2; 9:2, 8, 12, 24; 10:19, in the Revised Version rendered "sanctuary" in the first, "holy place" in the others. But in the third verse of chapter nine, where we find the expression "holy of holies," from the context there can be no question but that the second apartment of the sanctuary is spoken of. In Rotherham's translation, it is rendered "holies" in all the above verses, save in 9:3, where it is rendered "holies of holies," to distinguish the second apartment from the first.

The simple statement of the above facts utterly overthrows any argument, however extended and elaborate, that is based upon the rendering "the holiest of all." Heb. 9:8.

The Holy Spirit has borne witness to the fact that the service in the heavenly sanctuary did not begin while the first tabernacle remained standing; or, as rendered by Rotherham, "has a standing." Till the veil of the

temple was rent at the crucifixion of Christ, the way of approach to the true sanctuary could not be disclosed. Shortly after the crucifixion, the earthly temple was utterly destroyed at the overthrow of Jerusalem, nevermore to be rebuilt. From the time of the dedication of the earthly sanctuary at Mount Sinai, till Jesus died on Calvary, the eyes of God's faithful people were turned toward His habitation (1 Kings 8:29, 30, 35, 38, 42, 44, 48); and as their hearts were lifted to Him in earnest supplication, the Lord heard in heaven His dwelling-place, and forgave the sin of His people. They recognized the sanctuary as God's dwelling-place with men. That was the place where His name dwelt. Within the holy of holies was the sacred ark in which God's holy law was enshrined, and above the mercy-seat the shekinah was manifested. Ex. 25:8; Deut. 12:11; 10:1-5; Ex. 25:21, 22. Though forbidden on pain of death, Daniel "went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6:10.

No longer are the eyes of God's people

turned toward old Jerusalem with its magnificent temple and gorgeously robed priests. Through the suffering and death of the Son of God, a new and living way into the celestial sanctuary is consecrated for us. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12: 22-24.

"Having therefore, brethren, boldness to enter into the holiest [sanctuary] by the blood of Jesus, . . . and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised)." Heb. 10: 19, 21-23.

CHAPTER XI

AN ACCEPTABLE SACRIFICE

BEFORE the ministry of Christ in the great and perfect tabernacle could begin, it was necessary not only that He should be made a priest by “the word of the oath” and “by the power of an endless life,” but that He should be able to present an acceptable offering. “Every high priest is ordained to offer gifts and sacrifices: wherefore *it is of necessity* that this Man have somewhat also to offer.” Heb. 8:3. This offering must have, as a constituent element, blood; for “without shedding of blood is no remission.” Heb. 9:22. We can not conceive of Christ as offering the blood of animals, “which can never take away sins.” “By His own blood He entered in once into the holy place, having obtained eternal redemption for us.” Heb. 10:11; 9:12.

But, it may be asked, since Christ is “the Lamb slain from the foundation of the world” (Rev. 13:8), could not His blood have been offered by Himself or by Melchisedec from the time sin entered the world? Christ was indeed the Lamb slain from the foundation of the world, in the promise and in the purpose

of God, but not in actual fact till we reach Calvary. Peter speaks of Him as “a Lamb unblemished and unspotted, of One Anointed; foreknown, indeed, before a founding of a world, but made manifest, at a last stage of the times.” 1 Peter 1:19, 20, Rotherham’s translation.

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: *but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.*” Heb. 9:24-26.

The sacrifice which alone could be presented in the heavenly sanctuary, and which alone could take away sin, existed in the promise and by the oath of God, each of which was immutable; yet the blood was not shed in actual fact at the beginning of the world. Hence the ministry of that blood, which must be presented in the first apartment as well as in the second, could not have begun in reality at the time of man’s fall.

In the same way, the service in the heavenly sanctuary might be said to have existed in the promise and purpose of God "from the foundation of the world." But not until the new-covenant offering was presented, could the new-covenant ministry actually begin. It is just as unscriptural to say, without qualification, that the priestly ministration in the heavenly sanctuary began at the time of the fall of man, and continued through the centuries to the cross, as to say that the cross of Calvary was actually uplifted in Eden, and that the physical agonies of Calvary were endured all through those intervening years.

Paul was sent to "preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:8, 9.

"Who hath saved us, and called us with an holy calling," he declared, "not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and

hath brought life and immortality to light through the gospel.' ' 2 Tim. 1:9, 10.

The grace of God was given us in Jesus before the world began, but was not revealed in its fulness till it was made manifest by the appearing of our Saviour. All through the ages it was a mystery, except as it was dimly revealed through the types and shadows of the earthly sanctuary. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. "Whom God hath foreordained to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25, margin.

The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed.—"Patriarchs and Prophets," page 373.

The Saviour of men hung upon Calvary's cross, laden with the sins of a lost world. The Father hid His face from His Son, and from

amid the darkness that enshrouded Him, Jesus cried out in agony, "My God, My God, why hast Thou forsaken Me?" But as His head fell lifeless upon His breast, all heaven resounded with the shout of triumph, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10.

A crisis of the lost world was reached; the great sacrifice of the ages was made, the blood of the covenant shed; and in the mighty conflict with sin, the Son of God had triumphed.

The grave could not hold the Saviour of the world, "because it was not possible that He should be holden of it." He came forth a mighty conqueror, bearing the keys of the grave and of death.

He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son. Christ was to complete His work, and fulfil His pledge to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." All power in heaven and on earth was given to the Prince of Life, and He returned to

His followers in a world of sin, that He might impart to them of His power and glory.—“*Desire of Ages*,” page 790.

After spending forty days with His disciples, “speaking of the things pertaining to the kingdom of God,” Christ returned to His Father, to begin His intercessory work in the heavenly sanctuary.

All heaven was waiting to welcome the Saviour to the celestial courts. As He ascended, He led the way, and a multitude of captives set free at His resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train.

As they draw near to the city of God, the challenge is given by the escorting angels,—

“Lift up your heads, O ye gates:
And be ye lift up, ye everlasting doors;
And the King of Glory shall come in!”

Joyfully the waiting sentinels respond,—

“Who is this King of Glory?”

This they say, not because they know not who He is, but because they would hear the answer of exalted praise,—

“The Lord strong and mighty,
The Lord mighty in battle!
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of Glory shall come in!”

Again is heard the challenge, “Who is this King of

Glory?" for the angels never weary of hearing His name exalted. The escorting angels make reply,—

“The Lord of hosts;
He is the King of Glory!”

Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion,— all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King.

But He waves them back. Not yet; He can not now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave-sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, “It is finished,” He addressed the Father. The compact had been fully car-

ried out. Now He declares, "Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, 'I will that they also, whom Thou hast given Me, be with Me where I am.' "

The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. "Mercy and truth are met together; righteousness and peace have kissed each other." The Father's arms encircle His Son, and the word is given, "Let all the angels of God worship Him."

With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of Life. The angel host prostrate themselves before Him, while the glad shout fills all the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!"

Songs of triumph mingle with the music from angel harps, till heaven seems to overflow with joy and praise. Love has conquered. The lost is found. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

From that scene of heavenly joy, there comes back to us on earth the echo of Christ's own wonderful words, "I ascend to My Father, and your Father; and to My God, and your God." The family of heaven and the family of earth are one. For us our Lord ascended, and for us He lives. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make

intercession for them."—"*Desire of Ages*," pages 833-835.

Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own!
Awake, my soul, and sing
Of Him who died for thee;
And hail Him as thy matchless King
Through all eternity.

Crown Him the Lord of love!
Behold His hands and side,
These wounds, yet visible above,
In beauty glorified.
No angel in the sky
Can fully bear that sight,
But downward bends his wondering eye
At mysteries so great.

Crown Him the Lord of peace,
Whose hand a scepter sways
From pole to pole, that wars may cease,
And all be prayer and praise.
His reign shall know no end,
And round His pierced feet
Fair flowers of Paradise extend,
Their fragrance ever sweet.

Crown Him the Lord of years,
The Potentate of time,
Creator of the rolling spheres,
Ineffably sublime!
All hail! Redeemer, hail!
For Thou hast died for me;
Thy praise shall never, never fail
Throughout eternity.

— *Matthew Bridges.*

CHAPTER XII

THE HEAVENS OPENED

To the disciple John on the isle of Patmos there were presented scenes of the work going on in heaven in behalf of fallen man. "I looked," he says, "and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter." "Immediately," he continues, "I was in the Spirit: and, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 4:1-5.

The door that was opened to permit the prophet to behold this wonderful scene must

have opened into the first apartment of the heavenly sanctuary, for he saw the “seven lamps of fire,” the antitype of the golden candlestick containing seven lamps, which constituted part of the furniture of the first apartment of the earthly sanctuary. Heb. 9:1, 2.

Four and twenty elders are also seen, clothed in white raiment. In their hands they carry “golden vials full of incense, which are the prayers of saints.” But who are these elders? It would seem from the description of their clothing and their work that they are assistant priests. We are not, however, left to inference, but may identify them by their own testimony. They sing a new song, saying to the Lamb, “Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and *priests*: and we shall reign on the earth.” Rev. 5:8, 9, 10, margin.

These are the “priests” who minister in the heavenly sanctuary with Christ. They have been redeemed from this earth, and are looking forward to a time when they shall return to earth. In the days of King David the priests were divided into twenty-four courses,

and a chief was appointed to preside over the work of each course. Here we see twenty-four elders, who have been made kings and priests, standing, possibly, at the head of so many courses in the heavenly priesthood. We may rejoice, and take courage in the thought that we have to represent us before the Father not only a great High Priest who was made like unto us, but also a company of assistant priests who have been redeemed from among men. These, too, because they themselves have been “compassed with infirmity,” are fitted to “have compassion on the ignorant, and on them that are out of the way.” They have wrestled with temptation; and because of their faith in Him who was to come, they have been taken to the heavenly courts, as a token of the Saviour’s victory, and of the efficacy of His atoning sacrifice. The first-fruits of that great company who shall be redeemed from death, they have been made kings and priests to minister in the heavenly sanctuary.

In this scene, the prophet beheld, standing “in the midst of the throne and of the four living creatures, and in the midst of the elders,” “*a Lamb as it had been slain.*” Let us bear in mind that there is no mention of a lamb in connection with any ceremony per-

taining to the second apartment. But Christ is here brought to view in the first apartment, as the victim slain for the sins of the world. In the first chapter of Revelation He was revealed to the prophet robed in priestly garments. So Christ is not only the victim, but, as High Priest, He ministers His own atoning blood.

The scene described in the fourth and fifth chapters of Revelation is introductory to the opening of the seven seals. Again at the sounding of the seven trumpets, another view of the heavenly sanctuary is given. An angel is represented as standing at the altar, to whom was given "much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3.

The opening of the seven seals and the sounding of the seven trumpets are contemporaneous, and denote a series of events that were to take place from the beginning of the Christian era to the coming of Christ. The first seal contains emblems of the triumphs of the gospel during the first century, while the first trumpet meets its fulfilment about the close of the fourth century and onward. In the opening of each of these lines of prophecy

we are taken by the visions of John into the heavenly sanctuary, and are permitted to behold there the mediatorial work of our great High Priest as He with His associates ministers, *not* in the second apartment, but *in the first*.

But in the *conclusion* of the prophecy of the seven trumpets, after the writer of the book of Revelation has beheld in prophetic vision the upheaval of nations, and the woes of the centuries down to the time when the seventh trumpet is sounded, and when the mystery of God, which is the gospel (Eph. 3:1-9; Col. 1:25-27; 1 Tim. 3:16; Rom. 16:25, 26), is being finished in the earth (Rev. 10:7), again the temple of God is “opened in heaven.” This time the prophet beholds, not a company of ministering priests, not the golden altar, or the seven lamps of fire, which were in the first apartment, but there is “seen in His temple the *ark of His testament.*” Chapter 11:19.

This is the only view of the holy of holies and of the sacred ark presented to us in the book of Revelation; and it is given in connection with the *close* of Christ’s ministry, “in the days of the voice of the seventh angel,” when the “mystery of God should be finished.”

Rev. 11:14-19; 10:7. All other passages which describe scenes in the heavenly sanctuary speak of things pertaining to the first apartment, and occur in connection with the *beginning* of Christ's ministry.

It is worthy of note here that in the descriptions of the opening of Christ's ministry in heaven the twenty-four elders were seen carrying forward a priestly ministration in the holy place; but in connection with His work in the most holy place, these priests are not mentioned. The prophet Daniel, in describing the Judgment scene in the holy of holies, speaks of the Father, of the Son, and of "thousand thousands," and "ten thousand times ten thousand" of angels who ministered before Him (Dan. 7:9, 10, 13; see also Rev. 5:11), but no mention is made of the elders. In the typical service no man was permitted on pain of death to enter the holy of holies, "save the high priest only." "The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year." Heb. 9:6, 7. We must conclude, therefore, that John's first view of Christ in the sanctuary was in that apartment where He could be assisted directly by the twenty-four elders; and

that this was in the *first* and *not the second apartment*.

By the author of “*Cast Out*,” an attempt is made to harmonize the discrepancy between the *theory* that Christ was ministering in the second apartment of the heavenly sanctuary, and the *fact* that the candlestick and the altar of incense were seen by John in his vision of the sanctuary, by saying that—

When Christ died on Calvary as the antitype of the Lord’s goat, the veil of the temple was rent from the top to the bottom; symbolizing the rending of the heavenly veil that our great High Priest might enter within the veil and offer His blood at the mercy-seat.

And again:

How much more reasonable and Scriptural to believe that the heavenly veil was rent at the death of Christ so that the mercy-seat, or throne of grace, could be seen at the same time with the altar and candlestick.—*Pages 17, 18.*

This, of course, would make but one apartment instead of two. We are told further that—

At the moment of His Son’s death, . . . the hand of God . . . tore the veil of the temple from top to bottom, not the first curtain, but the one which had separated the high priest, the type of God’s Son, from the throne of His Father’s glory; thereby saying in tragic tones to the angelic guard that barred the way of the sinner’s substitute, the Son of God, from

the throne of His Father, "Stand aside! make way for the home-coming of My Son."

This having been done, when "Christ arose from the grave freed from sin . . . the way into the holiest *was laid open.*"—*Page 46.*

But if we are to accept the assertion that the heavenly veil was thus rent when Christ was crucified, making it possible for "the mercy-seat, or throne of God," to be "seen at the same time with the altar and candle-stick," what becomes of the argument based upon the expression "within the veil"? *Heb. 6:19.* It is claimed that "this scripture says plainly that at the time the Hebrew letter was written, Christ had entered '*within the veil.*'" —*Page 19.*

If that veil was then rent asunder, practically leaving but one apartment, why argue that Christ was then ministering "within the veil"? If there was no longer any veil, or only a *rent veil*, between the two apartments of the sanctuary, there is absolutely no meaning to the expression "within the veil," unless it refers to the curtain at the entrance to the holy place. Christ *could not have entered within a veil that was removed when He died.* If, on the other hand, there is any truth to the conclusions reached by the author of "*Cast Out,*" in his exposition of the expression

“within the veil,” then there is *certainly* a *separating veil between the two apartments*, and the prophet *could not* have seen Christ in the second apartment, and at the same time have seen the golden altar and the candlesticks.

In the type, it was not necessary that the veil should be rent when the time came for the high priest to pass through its folds. How can the rending of the veil at the *close* of the earthly ministry be a representation of a rending of the veil in the heavenly sanctuary merely to allow the High Priest to enter at the *beginning* of His work in the second apartment? No scripture is brought to substantiate this position, and there is nothing in the type to indicate any removal of the veil before the entire ministry is finished.

The redemption of a lost world was made possible through the gift of God’s dear Son. This plan of salvation was made known to man shortly after the fall, and before he was driven from the gates of Paradise. But to conclude that because Christ consented to bear man’s sin, “for four thousand years, He was barred from the Father’s face because He was the sinner’s substitute,” is to make a deduction wholly unwarranted. John declared of Jesus,

“Behold the Lamb of God, which beareth the sin of the world.” John 1:29, margin. And Isaiah says, “The Lord hath laid on Him the iniquity of us all.” Isa. 53:6. This chapter of Isaiah is a prophetic description of the sufferings, death, and final triumph of the Messiah, and it is written as if it were already in the past.

Peter tells us when the sins of men were placed upon Jesus. He says, “Who His own self bare our sins in His own body *on the tree.*” 1 Peter 2:24.

When Jesus had reached the shadow of the cross, a foreboding of His coming conflict with the powers of darkness, when He must bear the climax of the sin of the world, and endure the hiding of His Father’s face, came over Him, and He cried: “Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name.” John 12:27, 28. When, in the garden of Gethsemane, He prayed three times, saying, “O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt,” it is manifest that He was conscious of the fact that He had at last reached the time when He must meet the aw-

ful climax of sin, death; and the awful sense of sin separated from the Son the Father's face. Jesus, the sin-bearer, endured judicial punishment for iniquity, and became sin for man. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. When Jesus could no longer endure the separation from His Father, He "cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?" And "Jesus, when He had cried again with a loud voice, yielded up the ghost." Matt. 27:46, 50.

This is the time, and the *only time*, when the Father and the Son were even seemingly separated. When Jesus came into this world, He "came forth from the Father," just as truly as when He left the world He went to the Father. John 16:28; 13:1, 3; 8:42. Therefore it is folly to say that—

For four thousand years, the sins of a world separated God's only-begotten Son from His place at the side of His Father on the throne.—*Page 45.*

Even after Jesus came to earth, the Father was with Him. He says, "The Father hath not left Me alone; for I do always those things that please Him." John 8:29; 5:19. Yea;

when all others had forsaken Him, His Father was with Him still. John 16:32. Not until the time came for the Man of Sorrows to suffer the agonies of His passion was the Father separated from His Son, and then only for a brief period.

True, Jesus prayed, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John 17:5); but that is not to say that Jesus, "because He was the sinner's substitute," had been separated from His Father since "before the world was."

When in heaven sin originated with Lucifer, a dark shadow was cast over all its inhabitants. Satan and his sympathizers, cast out from the realms of light, began their nefarious work in Eden, and when man fell under his dominion and was driven from Paradise, deep sorrow filled all heaven. The dark pall of sin dimmed the glory even of the celestial world. Not until the covenant of salvation was ratified by the death of Christ, and the Saviour should return in triumph to the Father, having conquered the enemy and broken the fetters of the tomb, could that shadow be lifted. Even then it was not entirely dispelled, nor will it be until sin is finally eradicated from the uni-

verse of God, and “every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them,” will be heard “saying, Blessing, and honor, and *glory*, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” Then will be completely fulfilled the prayer of the Saviour, “Father, glorify Thou Me with Thine own self with the *glory* which I had with Thee before the world was.”

The figures of angels wrought in the veil between the two apartments of the earthly sanctuary are said in “Cast Out” to represent “the real angels which guarded the approach to the throne of God,”—a “cordon of living angels” by which “for four thousand years Christ was barred from His Father’s face.” — *Page 45*. But in the earthly sanctuary, not only were cherubim wrought on the separating veil, but also over all the inner covering. If we adopt a method of interpretation that makes a portion of these cherubim represent a fixed barrier separating the Father from the Son, we must, to be consistent, believe that the Father was shut into the most holy place, surrounded on all sides and overhead by an angel guard. The inference that the Father must

employ angels to guard the way lest the Son — by whom these very angels had been created — should attempt to come into His presence, would seem to be too revolting to be considered seriously. This method of interpretation would be a shadowy materialism reduced to absurdity.

Undoubtedly the forms of angels wrought in the curtains of the sanctuary represented the angels that surround the throne of God (Matt. 18:10; Ps. 103:20, 21; Rev. 5:11), not, however, as a guard, but as ministers who wait to do His pleasure. The veil itself represented that which separated the holy from the most holy in the heavenly sanctuary. Regarding the material which composes this wall of separation, the Scriptures are silent.

The aged apostle saw the sanctuary opened, and our great High Priest ministering in the first apartment, assisted by the twenty-four elders. Later, under the sounding of the seventh trumpet, when the hour of God's Judgment — the antitypical day of atonement — had come, he saw the door into the holiest of all, containing the ark of His testament, opened. This view establishes, beyond all controversy, the position concerning the ministry of Christ in the heavenly sanctuary as set forth in the opening chapter of this book.

CHAPTER XIII

ON THE THRONE

IN the eighth, ninth, tenth, and eleventh chapters of the prophecy of Ezekiel, is a wonderful description of the Lord's glory. At the time when he beheld the vision, the prophet was "among the captives" in the land of exile. He declares:

"The Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north. . . . And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain." (See the description of this vision in the first chapter of Ezekiel.)

The prophet was then permitted to behold the wicked ceremonies of idolatry carried forward in the precincts of the house that had been dedicated to the worship of Jehovah. He continues:

"And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house."

"I looked, and, behold, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire

stone, as the appearance of the likeness of a *throne*. And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight. Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory."

"Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above."

"Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which

is on the east side of the city.” Eze. 8:3, 4; 9:3; 10:1-4, 18, 19; 11:22, 23.

From the foregoing it will be seen that the throne of God is movable. The glory that represented His presence is first seen by the door of the inner gate of Jerusalem, then at the threshold of the temple. It is seen at the right side of the house, again at the threshold, over the east gate of the house, and then, leaving the midst of the city, it is last seen by the prophet upon the mountain, on the east side of the city.

That this was not a view of the throne of God in heaven is evident. The prophet is carried by the Spirit to Jerusalem, various gates of the city and parts of the temple are mentioned, and in the eleventh chapter “Jazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people,” are seen in a company of twenty-five men, and are pointed out as “men that devise mischief, and give wicked counsel *in this city.*” Verses 1, 2. It can not be that these wicked men were in heaven.

Isaiah, in the sixth chapter of his prophecy, describes a similar scene:

“In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and

lifted up, and His train filled *the temple*. Above it stood the seraphim: each one had six wings. . . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the *whole earth* is full of His glory. And the posts of the door moved at the voice of him that cried, and *the house* was filled with smoke.

“Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”
Verses 1-7.

Here an angel is represented as taking from off the altar a coal, with which the iniquity of Isaiah was purged. Likewise, in the vision recorded by Ezekiel, an angel takes coals of fire from between the cherubim, to scatter over the city, to purify it after the slaying of the wicked. We know that this latter scene is located in Jerusalem, and there is every reason to believe that the same is true of

Isaiah's vision. Both saw the Lord sitting on His throne, attended by a host of angels; both speak of the temple as "the house," and both record the action of an angel who took burning coals from the sanctuary to purge iniquity, in one case for an individual, in the other for a city. There is no plain Scriptural statement to the effect that Isaiah was taken by the Spirit to heaven; and inasmuch as this parallel vision of Ezekiel is unmistakably located in Jerusalem, such an assertion as the following is clearly unwarranted:

The scripture [Isa. 6:1-7] proves that the heavenly sanctuary was open in Isaiah's time, and that the altar of incense was burning with live coals, not cold and dead, and that the ministering angels were present to minister pardon from the sanctuary to the sinner.—"Cast Out," page 39.

In the earthly sanctuary, God at times met with the high priest in the holy of holies, and sometimes in the first apartment. There were times when He appeared to all the people at the door of the tabernacle.

"And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are

upon the ark of the testimony.” Ex. 25: 21, 22.

“And thou shalt beat some of it [the incense] very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee.” Ex. 30: 36.

“And the Lord called unto Moses, and spake unto him *out of the tabernacle of the congregation.*” Lev. 1: 1.

“This shall be a continual burnt offering throughout your generations *at the door of the tabernacle of the congregation before the Lord: where I will meet you,* to speak there unto thee. And there I will meet with the children of Israel.” Ex. 29: 42, 43.

On one occasion, we are told, “as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. . . . And the Lord spake unto Moses face to face, as a man speaketh unto his friend.” Ex. 33: 9-11.

“And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.” Deut. 31: 15.

Thus we see that, enshrouded in the cloudy pillar, the Lord of glory descended to earth, and, at the door of the tabernacle, in the tab-

ernacle of the congregation, as well as in the holy of holies, He met with the anointed priest, through whom He made known His will to His people.

Having seen that God's throne is movable, and that in the type He did meet daily with the high priest in his ministration in the first apartment, it is a natural conclusion that the Father was closely associated with His Son during the period when Christ made intercession for man in the first apartment of the heavenly sanctuary, as well as during the period allotted to the cleansing of that sanctuary. But we are not left merely to a natural conclusion based upon analogy of the type. In his view of the open heavens, the writer of the book of Revelation declares:

“I was in the Spirit: and, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.” Rev. 4:2, 3.

“A throne was set in heaven.” The Greek verb *keimai*,¹ here rendered “was set,” is

¹“Keimai: Of things put or set in any place, in reference to which we often use *to stand*: thus of vessels, John 2:6; 19:29; of a throne, Rev. 4:2.”—Thayer’s *Greek-English Lexicon*.

found thus translated but six times in the New Testament, and invariably it means “to place,” in the sense of putting something where it had not been before. To make clear the use of this word, the other instances in which it is used are here given, as follows:

1. “A city that *is set* on an hill can not be hid.” Matt. 5:14.

2. “There *were set* there six water-pots.” John 2:6.

3. “This Child *is set* for the fall and rising again of many.” Luke 2:34.

4. “There *was set* a vessel full of vinegar.” John 19:29.

5. “I *am set* for the defense of the gospel.” Phil. 1:17.

In other instances this Greek word is translated “lay” or “lie,” but always with this meaning.

This expression in Rev. 4:2, “a throne was set,” is a parallel to that found in Dan. 7:9, 10: “I beheld till the thrones *were placed* (R.V.), and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands

ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened."

In both Daniel 7 and Revelation 4 there is brought to our notice the placing of a throne in heaven upon which sat the great Jehovah. As portrayed in the Revelation, this is in the beginning of the sanctuary service, after Christ's ascension, prior to the opening of the seven seals; in Daniel it is at the time when the work of judgment is entered upon. In the first instance, when the throne is set, it is surrounded by the elders and the four living creatures, while in the midst of the throne stood "a Lamb, as it had been slain." There are seven lamps of fire before the throne. In the second instance, the work of the Judgment has begun, corresponding to the time when, under the sounding of the seventh trumpet, the temple in heaven was opened, and there was seen therein the ark of the testament. *At the beginning of the work of the sanctuary, the throne is seen in the first apartment: in the work of judgment, it is placed in the second apartment.*

As portrayed by Daniel, the sublime picture of the Judgment is described as occurring after the placing of the thrones and the sit-

ting of the Ancient of Days. Daniel continues:

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.” Dan. 7:13.

The throne which was seen by the revelator in the first apartment of the sanctuary is now moved to the place where the work of judgment is to be carried on. In this solemn work the character of every man is to be measured by the standard of the perfect law of God, and in each case infinite mercy is to be exercised in behalf of those who, while they have transgressed the divine requirements, have claimed by repentance and faith the merits of Christ’s righteousness. How fitting that this work be carried forward in the place where God’s throne can rest over the sacred ark and its glorious mercy-seat!

To insist that because the second apartment of the sanctuary is recognized especially as the throne-room, therefore the Father is physically and literally confined to that apartment, is to do violence to the common usage of language, and to contradict the plainest statements of Scripture. Yet this assumption is

made the basis of the whole argument which maintains that Christ went immediately into the second apartment at His ascension. It is argued that inasmuch as the throne-room is the second apartment, the Father must be in the holy of holies, and as Christ is seated at the right hand of God, therefore Christ must also be seated with Him in that apartment, and that both must remain there literally, till probation ceases.

But this is too broad a conclusion to be based upon a literal interpretation of an expression that is in nearly every case used in a figurative sense. We have already shown, by the evidence of Scripture, that in the type the glory that veiled the Father was frequently seen in the first apartment, or at the threshold of the door of the tabernacle. We have called attention to the accounts of Isaiah and Ezekiel, of their view of the throne of God, to whom it was represented as moving from place to place at His pleasure.

To illustrate the limited and fatally literal sense in which the author of "Cast Out" regards the throne of God, we note the following inferences: "If God moved His throne into the first apartment at the ascension of Christ, and left the sacred ark enshrining His

law and covered by the mercy-seat," He thereby moved "the *center of salvation* away from the law and mercy-seat into another apartment;" then He must have ministered "pardon for eighteen centuries from a throne which *was not the mercy-seat*," "whose foundation was *not His eternal law*," but "which was *divorced from that law* by a veil of separation." The question is asked, "If God could minister the gospel for eighteen centuries divorced from the law, why can He not continue to do it; as taught by the no-law advocates?"—*Page 11.*

If these objections have any weight at all, we must conclude that in order for God to be merciful, or for the law to be of perpetual force, the Father must, in the most literal sense of the language, constantly be seated on a material ark, containing His law and covered by the mercy-seat, and that if He should for any reason leave the ark, during His absence He must minister justice without mercy, and the law might be violated with impunity.

In the Scriptures, as in the common usage of language to-day, to "sit on a throne" is a figurative rather than a literal expression. It signifies the office of a king; and though the

monarch may have a royal throne, and though there may be a room that is recognized as his throne-room, yet the monarch is as truly “on the throne” when attending to the duties of state in any part of his kingdom as when literally seated in the regal chair.

The throne, which is of immemorial antiquity, is the universal ancestor of all chairs, which were for long, symbols of authority and rule.—“*Encyclopædia Britannica*,” 11th ed., Art. “*Throne*.”

To enthrone is to “put upon or as upon a throne; raise to the throne; invest with sovereign power; make preeminent; as to *enthrone* a king: to *enthrone* reason.”—*Standard Dictionary*.

On the death of Edward VII, king of Great Britain and Ireland, his eldest son, the Prince of Wales, was proclaimed king. He was thus “raised to the throne;” he was “invested with sovereign power,” inducted into the regal dignity. From that moment until his death, except for some extraordinary reason, he will exercise the kingly office. We say that he is on the throne of Britain. He never leaves the throne. Wherever he may be in his wide domain, or in a foreign land, he is still “on the throne.” Likewise, though the eternal Father be not always literally seated on His

throne, He will always exercise His royal prerogatives; He will always be, in the truest sense, "on the throne."

The British sovereign has several thrones, in different parts of his realm, any one of which may be said to be the throne of Britain, for each represents sovereign authority. God's throne, however, moves about under the Spirit's guidance. When seen by the prophets Ezekiel and Isaiah, it was upon the earth.

A monarch may associate with himself his son. History furnishes us with such examples. Then there are two monarchs on the throne. The son may be said to be sitting with the father on his throne. And this is true, wherever at any time either of them may be. It is just as true when they are in different parts of the kingdom as when literally seated side by side on royal thrones. It is in this sense that we understand the Scriptural statement that Christ is "set down" with His Father "in His throne."

The law of God is the foundation of His throne. "Righteousness and justice are the foundation of Thy throne." "All Thy commandments are righteousness." Ps. 89:14, R.V.; 119:172. From these scriptures, it does

not follow that in order for God to rule in righteousness, His throne must always be above the ark containing the ten commandment law. It is not essential that He should at all times be enthroned above the mercy-seat in order to exercise mercy. While the throne, the law, and the mercy-seat are indicative of God's character, yet that character is not dependent on a material throne or ark. Wherever God is, there the righteousness of His holy law, and the love and mercy revealed through the cross, are found. "He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." "The Lord is righteous in all His ways, and merciful in all His works." "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." Deut. 32:4; Ps. 145:17, margin; Micah 7:18. God's throne is established in righteousness and mercy. It is because the glorious temple in heaven is the dwelling-place of God, that it is the great center of the work for man's redemption.

The fact that in the work of judgment car-

ried on in the second apartment, every man from Adam to the end of time will be measured by the law, is sufficient to show the binding obligations of that law in all ages. And the fact that "once for all," Christ offered Himself for the sins of the world, is sufficient to insure pardon for all time. "Thanks be unto God for His unspeakable gift."

The Lord is King! Lift up thy voice,
O earth, and all ye heavens, rejoice!
From world to world the joy shall ring,
The Lord omnipotent is King!

The Lord is King! Child of the dust,
The Judge of all the earth is just;
Holy and true are all His ways.
Let every creature speak His praise.

He reigns! Ye saints, exalt your strains;
Your God is King, your Father reigns;
And He is at the Father's side,
The Man of love, the Crucified.

Come, make your wants, your burdens known;
He will present them at the throne;
And angel bands are waiting there,
His messages of love to bear.

O, when His wisdom can mistake,
His might decay, His love forsake,
Then may His children cease to sing,
The Lord omnipotent is King!

— *Josiah Conder.*

CHAPTER XIV

FROM EDEN TO CALVARY

THE mediatorial work for sin began at the fall. As soon as man sinned, Christ interposed between God and the sinner; and ever since that time, the Son has stood as the Mediator between God and man. To mediate, according to the Standard Dictionary, is “to interpose between two parties in order to harmonize or reconcile them; act as a mutual agent or friend; intercede; arbitrate.”

The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin, and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

The Son of God, heaven’s glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon Himself the guilt

and shame of sin,—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words can not express. Long continued was that mysterious communing,—“the council of peace” for the fallen sons of men.—“*Patriarchs and Prophets*,” page 63.

“God was in Christ, reconciling the world unto Himself.” Even before the time when He “took upon Him the form of a servant, and was made in the likeness of men,” Christ associated in person with His people. Enshrouded in the cloudy pillar, He was the Leader of His people in their wilderness wanderings. Ex. 23:20-23; 1 Cor. 10:1-4. The Scriptures record several instances where He appeared in the form of a man to holy men of old. With two angels He appeared to Abraham, with the warning message of the destruction of Sodom; and as Captain of the Lord’s host, He was seen by Joshua. Genesis 18; Joshua 5:13-15. Since the time when Christ entered upon His work as priest in heaven, the Holy Spirit has been the agency appointed as Heaven’s special representative among men. Just before He was to leave the world, Jesus said to His sorrowing disciples,

“It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.” “I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.” “I will not leave you comfortless [or “orphans,” margin].” John 16:7; 14:16, 18.

That Christ’s special work, since His ascension, is in heaven, was recognized by the apostle Peter, who said to the assembled multitude: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: *whom the heaven must receive until the times of restitution of all things*, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:19-21.

Christ was the Author of the sacrificial system, which pointed forward to His death on the cross, and to His intercessory work in the heavenly sanctuary.

For many centuries, while Satan worked for man’s ruin and degradation, Christ wrought unceasingly for his uplifting; but not for four thousand years did the time come for the

Saviour to begin His specific work in the sanctuary above, where, before the throne of His Father, He must stand as the High Priest and Advocate of His people.

Not until the everlasting covenant had been ratified with His own blood shed on the cross, could He actually begin His priestly ministration in the heavens.

Through those weary years of waiting, by means of the types and shadows of the sacrificial system, the Saviour pointed penitent transgressors forward to the cross, and to His glorious ministry in the heavenly temple; and when by faith the sinner laid hold upon the plan of salvation, outlined in the everlasting covenant that was given to Adam, and confirmed to Abraham by the promise and oath of God, each of which was immutable, forgiveness was granted and righteousness imputed. But this was done only by virtue of the all-atoning sacrifice afterward made on Calvary.

“And for this cause He is the Mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.” Heb. 9:15, R.V.

Not until Calvary — the great consummation of the sacrifice purposed by Christ from the foundation of the world — had been reached, did the joyous strain fill the heavenly courts, “Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.” Rev. 12:10. From the time when sin entered the Paradise of God, the new-covenant promises had been verified to thousands in the forgiveness of sin through faith in the Coming One. But now the covenant was sealed, and it only remained for the plan of salvation, which by the death of Christ had become as fixed as the eternal throne, to be carried out for them as truly as for us, by the final disposition of sin, through the priestly mediation of our Advocate in the heavenly sanctuary.

In the pamphlet under review, under the sub-heading “No Ministering Priest for Forty Centuries,” it is asserted that —

Our old position leaves the world for the first four thousand years without an interceding priest.—*Page 53.*

The efficacy of the sacrifice and the priesthood of Christ availed for sinners in every age

of the world. Whether it be in the patriarchal, the Jewish, or the Christian age, the final results to the believer are the same. One great difference between the typical and the real ministry for sin is that while the ancient priests were obliged to offer many sacrifices, and to perform the same ministry many times, that which Christ does He accomplishes once for all. This is emphasized by the apostle, who shows that it is not necessary "that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself. . . . So Christ was *once* offered to bear the sins of many." Heb. 9:25-28. "By *one offering*, He hath made a perfect and perpetual expiation for the sanctified." Heb. 10:14, H. T. Anderson's translation.

Because no other blood save His could avail to take away sin, therefore the work of Christ as priest in the sanctuary of the new covenant could not have been preceded by that of any other priest, however exalted he might be. All that could be accomplished by any ministration during that period was to point the penitent

forward to Christ, whose sacrifice and work would atone for sin. The great object of the priestly ministration that did exist during that period was to encourage faith in the real offering and priestly ministration of Christ, which would actually take away sin; therefore the place for that priestly work to be performed was where the people could see it accomplished.

It would be as consistent to declare that inasmuch as the Judgment was not in progress before the cross, those who lived in that age were exempt from the decisions of that heavenly tribunal, as to assert that there could have been no pardon at that time, unless the priestly ministration in the first apartment of the heavenly sanctuary was carried forward during that period. God “hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained,” the apostle declared; “whereof He hath given assurance unto all men, in that He hath raised Him from the dead.” Acts 17:31. In like manner He fixed a time for His intercessory work “before the veil,” the efficacy of which embraces all men who turn to Him in faith.

Let none for a moment question the strength of that faithful Word that offered forgiveness and cleansing, and by which the righteousness

of Christ was imputed to every believer from Adam to Christ. The blood had not yet been shed that could secure forgiveness of sin, but the promise was sure that Christ would come to earth and suffer death, that He would rise in triumph from the grave, that He would complete the plan of salvation by His intercessory work in the heavenly sanctuary, and with glory and power would return to earth for the righteous of all ages. In the divine knowledge these facts were so certain that the Son of God, anticipating the ultimate success of the plan of salvation, could, 1,500 years before His blood was actually shed, call forth His servant Moses from the tomb, glorified, to ascend to the city of God. And on the strength of that same surety, Enoch and Elijah could be translated.

All through the pages of sacred history where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM. Never has He given to the sons of men more open manifestations of His power and glory than when He alone was acknowledged as Israel's ruler and gave the law to His people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful.

In all these revelations of the divine presence, the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the fall and the promise of redemption, "God was in Christ, reconciling the world unto Him-

self.' Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age. Since the sin of our first parents, there has been no direct communication between God and man. The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man, and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face.

Christ was not only the leader of the Hebrews in the wilderness,— the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host,— but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone. . . .

The ceremonial law was given by Christ. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. The solemn service of the sanctuary typified the grand truths that were to be revealed through successive generations. The cloud of incense ascending with the prayers of Israel represents His right-

eousness that alone can make the sinner's prayer acceptable to God; the bleeding victim on the altar of sacrifice testified of a Redeemer to come; and from the holy of holies the visible token of the divine presence shone forth. Thus through age after age of darkness and apostasy, faith was kept alive in the hearts of men until the time came for the advent of the promised Messiah.

Jesus was the light of His people,— the light of the world,— before He came to earth in the form of humanity. The first gleam of light that pierced the gloom in which sin had wrapped the world, came from Christ. And from Him has come every ray of heaven's brightness that has fallen upon the inhabitants of the earth. In the plan of redemption, Christ is the Alpha and the Omega,— the First and the Last.

Since the Saviour shed His blood for the remission of sins, and ascended to heaven "to appear in the presence of God for us," light has been streaming from the cross of Calvary and from the holy places of the sanctuary above. But the clearer light granted us, should not cause us to despise that which in earlier times was received through the types pointing to the coming Saviour. The gospel of Christ sheds light upon the Jewish economy, and gives significance to the ceremonial law. As new truths are revealed, and that which has been known from the beginning is brought into clearer light, the character and purposes of God are made manifest in His dealings with His chosen people. Every additional ray of light that we receive gives us a clearer understanding of the plan of redemption, which is the working out of the divine will in the salvation of man. We see new beauty and force in the inspired Word, and we study its pages with a deeper and more absorbing interest. . . .

The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed.—“*Patriarchs and Prophets*,” pages 366, 367, 373.

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the Lamb of God,
Takes all our sins away;
A sacrifice of richer blood
And nobler name than they.

Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His dying love.

—*Isaac Watts.*

CHAPTER XV

THE TIME IS FULFILLED

THOUGH not so manifest to human vision, God's care for His people is just as real to-day as when they journeyed from Egypt to Canaan. He is "the same yesterday, and to-day, and forever." God's ways, however, are not our ways, and His people are sometimes sorely disappointed in their expectations. Yet everything that comes to the church is by His permission, and for her good. Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard.

Often the minds even of God's servants are so blinded by human opinions, and the traditions and false teaching of men, that they are unable to grasp fully the great things revealed in His Word. Thus it was with the disciples when the Saviour was with them in person. Their minds had become imbued with the popular conception that the Messiah would reign as a temporal prince, and would exalt Israel to the throne of universal empire. Was it not written that He should take "the throne of His father David"? They did all

they could to bring about their expectations, frequently urging Christ to assert His right to the kingdom and permit them to raise Him to the throne.

Christ told them plainly and repeatedly of His "decease which He should accomplish at Jerusalem," but they could not understand His words. Even after His resurrection they still clung to the vain hope that Jesus would establish an earthly kingdom. This is evidenced by the question asked the Saviour on the Mount of Olives just before His ascension, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Yet the entire work of the Saviour while on earth, and also His mediatorial work in heaven, had been prophetically outlined for six centuries.

In the eighth chapter of Daniel, the prophet relates the vision in which he saw the symbols of the ram, the rough goat with the notable horn between his eyes, and the four horns which came up when this horn was broken, one of which waxed exceeding great, and, magnifying itself against the Prince of the host, bitterly persecuted the people of God. To the question as to how long this oppressive power should carry on its work against the people and the work of God, the answer was

given, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

In obedience to the divine command, "Gabriel, make this man to understand the vision," the angel appeared to Daniel, and explained to him the meaning of the symbols he had seen. The terrible picture so affected the prophet that he "fainted, and was sick certain days." "Afterward," he declared, "I rose up, and did the king's business; and I was astonished at the vision, but none understood it."

There is no record in the eighth chapter that the angel explained the period of time referred to in the vision, but in the ninth chapter this explanation is given. Here it is stated that while the prophet was engaged in earnest supplication, Gabriel, whom he had seen in the vision at the beginning, being caused to fly swiftly, touched him about the time of the evening oblation. The prophet continues:

"He informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for

thou art greatly beloved: therefore understand the matter, and consider the vision.''
Dan. 9: 21-23.

The angel at once resumes the explanation of the vision, introducing immediately that portion of the prophecy pertaining to time.

“Seventy weeks are determined upon thy people,” he declares. The word “determined” means literally to “cut off”; hence we conclude that the seventy weeks were to be cut off from the 2,300 days, since that was the only period that had been mentioned in the vision. The seventy weeks must therefore be a part of the 2,300 days, the two periods having one common starting-point. In explanation of the seventy weeks, or 490 days, Gabriel says:

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week: and in the midst of the

week He shall cause the sacrifice and the oblation to cease."

In its most complete form, the commandment to restore and to build Jerusalem was issued by Artaxerxes, king of Persia, b. c. 457, and the record of it is found in the seventh chapter of Ezra. From b. c. 457, the date when the commandment was completed, "unto the Messiah the Prince,"—the Angel declared, "shall be seven weeks, and threescore and two weeks"; namely, 69 weeks, or 483 days. From the autumn of b. c. 457, when the decree of Artaxerxes went into effect, 483 years extend to the autumn of a. d. 27, at which time Jesus was *anointed* with the Holy Ghost at His baptism. Acts 10:37, 38; Mark 1:9, 10. After His baptism, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15. Unquestionably the Saviour here referred to the only prophetic period that pointed out the time of His appearing; namely, the 483 years that was to reach "unto Messiah the Prince," and which was then fulfilled.

In obedience to Christ's commission, the

disciples also went forth bearing the message, "The time is fulfilled, and the kingdom of God is at hand." The Lord wrought for them so marvelously that they "returned again with joy, saying, Lord, even the devils are subject unto us through Thy name." Mark 1:15; Luke 10:17. The message borne by the disciples at this time was based on the great prophetic period that terminated in 1844. They undoubtedly had some knowledge of the prophecy found in the eighth and ninth chapters of Daniel, and understood that it was at least partially fulfilled in Christ; yet they did not have a complete knowledge of it.

When Christ was put to death, how bitter was the disappointment of these disciples! With what despair and anguish their hearts were wrung! Instead of ascending the throne of David, as they confidently expected, He had been seized by the cruel mob, scourged, derided, condemned, and they had seen Him nailed to the cross to die in agony. Dark was their night of sorrow as with stricken hearts they turned from Calvary to their homes, that memorable Sabbath evening! But while men wept with grief, all heaven rang with glad anthems of praise; heavenly beings under-

stood as men could not what the sacrifice of Calvary would accomplish for a lost world.

And the sorrow of the disciples was turned to joy when, after His resurrection, they looked once more upon the form of their beloved Redeemer. Then they understood that the death of Jesus was for the salvation of a lost race. And when at Pentecost they received the promise of the Father in the descent of the Holy Spirit, they were assured that the service in the heavenly sanctuary was at last begun, and that Jesus was now their High Priest and Advocate before the Father. Now they understood the meaning of Christ's death. In their hopes and expectations for the Messiah's glorious reign, they seem not to have understood the statement, "After threescore and two weeks shall Messiah be cut off." Now they saw that the Saviour's death, which had brought them to the verge of despair, was the exact fulfilment of the same prophecy that had pointed out the very time of Christ's anointing for His public ministry, and which in their earlier experiences had given them such confidence.

The prophecy of Daniel had even foretold the year of Christ's death. At the Saviour's baptism, 69 of the 70 weeks had passed, and

but one remained. “He shall confirm the covenant with many for one week,” the prophecy had declared; “and in the midst of the week He shall cause the sacrifice and the oblation to cease.”

The Hebrew word *khay-tsee*, here rendered “midst,” means “half or middle.”—Strong. The passage is thus rendered by Isaac Leeser: “And in the *half of the week* will He cause the sacrifice and the oblation to cease.”

At the Passover in the spring of A. D. 31, three and a half years after His baptism, our Lord was crucified. With the offering upon Calvary of this supreme sacrifice, the sacrifices and oblations of the Jewish ritual virtually ceased. It is true that for a short time, until Jerusalem was destroyed in A. D. 70, the sacrificial system was kept up; but it had lost its significance. In the death of the Lamb of God, type had met antitype. Henceforth the rites and ceremonies of Israel’s worship were meaningless.

Three and a half years later, A. D. 34, the seventy weeks, or 490 years, that had been allotted to Israel, ended. In the stoning of Stephen, and the general persecution that was carried forward through the action of the Sanhedrim, the Jewish nation sealed its re-

jection of the gospel. Thus far every specification of the prophecy is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at b. c. 457.

Since the 490 years were "cut off" from the 2,300, there remained still 1,810 years to be fulfilled. At the expiration of the 490 years, 34 years of the Christian era had already passed; and this, added to 1,810, gives us 1844 as the date of the expiration of the 2,300 days of Dan. 8:14, at which time, the angel Gabriel declared, "*the sanctuary shall be cleansed.*" Thus the time for the cleansing of the sanctuary was as definitely pointed out as was the time for the offering of the great antitypical sacrifice on Calvary, and the beginning of the ministry of our great High Priest in the first apartment of the heavenly sanctuary.

At the expiration of the first division of this great prophetic period the *Lamb of God was slain*, and the *ministry of our great High Priest in the first apartment of the heavenly sanctuary began*; while at the expiration of the entire period of twenty-three hundred years *He passed through the veil and began His ministry in the second apart-*

ment, or most holy place, and the final Judgment was begun.

The experience of those whom God raised up to proclaim the Judgment message in 1843 and 1844, was similar to that of the early disciples. Like the early disciples, they fulfilled the Scripture, preaching the message in the very words of inspiration, “Fear God, and give glory to Him; for the hour of His Judgment is come.” They believed that the Saviour would come to earth to judge the quick and the dead, to cleanse the earth — which they supposed was the sanctuary of the prophecy — by fire; and like the first disciples, they were bitterly disappointed.

Instead of beginning His eternal reign on the throne of David at the end of the seventy weeks of Dan. 9:24, as the disciples hoped, the Lamb of God died. Instead of coming to earth to begin His eternal reign at the end of the twenty-three hundred years of Dan. 8:14, as the Advent believers expected, our great High Priest passed through the veil of the temple in heaven, “the Judgment was set, and the books were opened.” Dan. 7:9, 10, 13. In the first instance the covenant of grace was ratified, and the Saviour’s work of intercession began; in the second, the great

day of atonement was reached, and our great High Priest passed through the veil, and by virtue of His own blood, began the work of cleansing the sanctuary.

Regarding the service of cleansing the earthly sanctuary as carried on by ancient Israel, Dean Farrar says, in his “Early Days of Christianity”:

If any one desired to contemplate the Levitical high-priesthood in its grandest phase — to realize its antiquity, its sacredness, the splendor of its ministrations, and the awful sense of responsibility with which its representative was bound to fulfil its functions — he would naturally have turned his thoughts to the great day of atonement — that “Sabbath of Sabbathism” which was the most memorable day of the Jewish year. It was the day of expiation for the sins of the whole people, and was observed as a perfect Sabbath. It was the one fast-day of all the Jewish calendar. It was emphatically *the* day.

It may be safely said that, to the imagination of a Jew, the most solemn moment of the year was that in which the high priest in his white robes stood alone before the presence of God in the holy of holies; and that the proudest and gladdest moment of the year was that in which, awestruck but safe, he came forth from the holy place in his golden garments to bless and to forgive the forgiven worshipers.

So awful was the day of atonement that we are told in a Jewish book of ritual that *the very angels run to and fro in fear and trembling*, saying, “*Lo, the day of Judgment has come!*”

This was the type; in 1844 we reached the

antitype, when our great High Priest, arrayed in His priestly robes, passed through the veil of the heavenly temple. Then the final day of Judgment was begun, and the message of Rev. 14:6, 7, was due:

“And I saw another *angel fly in the midst of heaven*, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for **THE HOUR OF HIS JUDGMENT IS COME**: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.”

Thus perfectly did type meet antitype. The time is fulfilled, and the kingdom of God is at hand. The last sacred, solemn work in behalf of man—the Judgment—has begun. Soon—none know how soon—the work of our great High Priest within the veil will be finished. Then Jesus will come forth from the holy of holies, bearing the sins of His people, and will place them upon the head of the antitypical scapegoat—the originator of sin. Then He who was first our Prophet, secondly our Priest, and lastly and eternally our King, will come for His waiting people. Then our conflicts, our trials, our disappoint-

ments, our sorrows, forever ended, in the renewed, beautified, glorified Eden we shall dwell with Him who loved us and washed us from our sins in His own blood. To Him be blessing, and honor, and glory, and power, forever and ever.

We would see Jesus, for the shadows lengthen
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness — the final strife.

We would see Jesus — the great Rock foundation,
Whereon our feet were set with sov'reign grace;
Not life, nor death, with all their agitation,
Can thence remove us, if we see His face.

We would see Jesus — this is all we're needing;
Strength, joy, and willingness come with the sight.
We would see Jesus, dying, risen, pleading.
Then welcome, day! and farewell, mortal night!

— *Ellen Ellis.*

CHAPTER XVI

THE SANCTUARY DEFILED

HAVING shown the entire service in the earthly sanctuary to be typical of the service carried on by our great High Priest in the heavenly sanctuary, let us consider briefly the subject of the atonement as it is revealed in the typical service of the typical sanctuary. Type and antitype are founded on the same principle; the one reveals the other.

It is of the very nature of a type to signify the same thing, to teach the same truth, as its antitype, though under a different form and in a different way. A type is the appointed sign, the symbolic representation, of something future. That which constitutes it a sign, a prophetic symbol, is its *resemblance* to the thing signified. . . . Determine what the imposition of hands in the sacrificial rite implied, and you also determine just in what sense Christ stands related to the sinner; determine on what principle the blood upon the altar avails to cover sin, and you thereby determine also *how* the blood of Christ secures remission.

The lamb upon Israel's altar, being a type of the "Lamb" on Calvary, points out with unerring certainty *the way in which atonement* is made, however much or little difficulty there may be in seeing *why* the result was secured in the way indicated.—"Import of Jewish Sacrifices," pages 49, 50, 51.

Upon all blood sacrifices, with the exception of the Lord's goat offered on the day

of atonement, there was the *imposition of hands*. The true meaning of this rite may be obtained by comparing various occasions where this ceremony was performed. The following scriptures are of interest in this connection:

“Bring forth him that hath cursed without the camp; and let all that heard him *lay their hands upon his head*, and let all the congregation stone him.” Lev. 24:14.

“And thou shalt bring the Levites before the Lord: and the children of Israel shall *put their hands upon the Levites*.” Num. 8:10.

“And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and *lay thine hand upon him*.” Num. 27:18.

“And Joshua the son of Nun was full of the spirit of wisdom; for Moses had *laid his hands upon him*.” Deut. 34:9.

The idea common to all these cases seems to be the transference of something to the one upon whom hands were laid. In the case of the blasphemer, it was the transference of guilt from those who had incidentally become sharers of it, in a certain sense, to the transgressor, that he alone might bear his lawful punishment. In the case of the Levites when

they were set apart for the service in the sanctuary, it was the transference to them of the duties and responsibilities of the first-born, with all the honor that accompanied the office. “Take the Levites *instead* of all the first-born among the children of Israel.” Num. 3:45. Likewise, with the substitution of Joshua for Moses, there was the transfer, to the former, by the laying on of hands, of the office of leader of the people, and the spirit of wisdom that was needed for the responsibility. In like manner, when the sinner brought his offering to the sanctuary, and, laying his hands upon its head, confessed over it his sin, the sin was thereby transferred to the offering, which had been selected as his substitute. This is recognized by nearly all who have studied the significance of the Jewish system.

By laying his hands upon the head of his offering, the offerer made the animal his substitute, to be and to do all that from the circumstances of the case he himself was unable to be and do; to die in his stead — the victim’s life for his life, the victim’s blood for his blood, to be accepted on the altar, according to the mercy of God, in place of his own.— “*Worship of the Old Covenant*,” pages 39, 40.

By imposition of hands the offerer has transferred his sins to the victim, has devoted it to the specific object of atonement. The priest, having taken it at

his hands, becomes responsible for his sins, and his eating of the victim [as was the case when the priest did not take the blood into the holy place and sprinkle it before the veil] symbolically declares that he takes the offerer's sin upon himself to make expiation therefor.—“*Import of Jewish Sacrifices*,” pages 74, 75.

The solemn rite of imposition could mean nothing if it did not mean the transfer of the offerer's guilt to a substituted victim. The sacrifices, then, continually kept before the minds of the people the necessity of expiation, and the only way in which it could be wrought,—by the sacrifice of life for life.—*J. A. Alexander, D.D.*

And that the confession of sin, and the laying of hands on the head of the victim, symbolized the transfer of that sin, is so clearly stated in Scripture that there can be no doubt of its meaning:

“Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat: . . . and the goat shall bear upon him all their iniquities.*” Lev. 16: 21, 22.

Surely the same ceremony, when performed by the sinner in the same manner, must represent likewise a transfer of his sin by the confession of sin and laying on of hands.

The sin that by confession was transferred to the sacrificial victim was borne by the

priest into the sanctuary. The sinner having done his part, it now remained for the priest to make final disposition of the sin, to see that its penalty was met and pardon granted. In the type, the sin was borne into the sanctuary either by the blood of the victim, which was taken by the priest and sprinkled before the veil, or, when this was not done, by the flesh which was eaten by the priest in the holy place. That in the latter instance the sin was borne by the priest, is expressly declared in Lev. 10:17. In grief and astonishment Moses inquired of the sons of Aaron:

“Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to *bear the iniquity of the congregation*, to make atonement for them before the Lord?”

It is “through the offering of the body of Jesus Christ once for all” (Heb. 10:10) that sin is removed from the penitent transgressor. After finding a temporary resting-place in the heavenly sanctuary, it is finally removed by the cleansing blood of Jesus, and returned to the head of the originator of sin. Then it will be eternally destroyed in “the lake which burneth with fire and brimstone,” where the devil is to be cast. Rev. 21:8; 20:10.

When John said, "Behold the Lamb of God, which beareth the sin of the world" (John 1:29, margin), he undoubtedly referred to Jesus as the antitypical Lamb, the sinner's substitute, who would bear the sin of every penitent sinner even as the lamb in type bore the sin of the sinner.

Referring to the position that the blood of the sacrificial victim was the medium by which sin was transferred to the sanctuary, the author of "Cast Out" raises the question:

Did Christ's blood defile the heavenly sanctuary? . . . Who is willing to take the responsibility of declaring that the blood of Christ, which the Holy Scriptures call "precious blood," was so defiled with sin after Christ had paid the penalty on Calvary, that when He sprinkled that blood, it defiled the sanctuary? — *Page 63.*

It is asserted that —

Blood cleanses, and nowhere in the Scriptures is the blood of the sinner or the sinner's substitute ever represented as defiling the sanctuary or the land.

The blood of the sinner or his substitute, instead of defiling, always cleansed. — *Page 62.*

Referring again to the distinction already made between the sin-offering and the Lord's goat, we would suggest that the blood of Jesus Christ, the sin-bearer, "cleanseth us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and

to cleanse us from all unrighteousness." But the sin is not finally disposed of when it is confessed. It rests in the heavenly sanctuary, with other sins for which atonement has been made. The blood of Christ,— the sin-bearer,— is the medium of transfer of the sin from the individual, to the sanctuary; for without this blood, the individual must ever have borne his own sin. Strictly speaking, it is not the blood, but the sin, that defiles the sanctuary. The blood is represented as having cleansed the sinner; and finally, on the great day of atonement, the blood of Christ as the Sinless One,— the antitypical Lord's goat,— avails to cleanse also the sanctuary. Thus in each instance it is cleansing blood, first cleansing the sinner, then the sanctuary.

Surely no one would claim that it was blood that defiled the sanctuary, only in so far as it represented the sin of the repentant transgressor, borne into the sanctuary by means of the blood of his substitute. Except the blood of the lamb had cleansed the sinner, it could not itself be defiled; and, having cleansed the sinner, it is then sprinkled in the sanctuary. Thus the sanctuary is defiled by the blood that had cleansed the sinner, because the blood is then sin-laden. And surely the

blood that has thus become a medium of escape for the sinner, that frees him from pollution, may be regarded as most "precious." It is even said of our Lord Himself, the Spotless One, "Him who knew no sin He [the Father] made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5:21, A.R.V.

That the author of "Cast Out" misunderstands the significance of the sin-laden blood of the sin-offering, and of the blood of the Lord's goat, over which no sins were confessed, is evident from the following question:

If the sprinkling of the blood upon the altar of incense sprinkled sin upon it and thereby defiled it, how could that same altar be cleansed from that sprinkled sin on the day of atonement by the sprinkling of more sin-laden blood on that same altar?—*Page 62.*

We do not maintain that the blood by means of which the altar was cleansed on the day of atonement was "sin-laden." The cleansing of the sanctuary was accomplished by the blood of the Lord's goat, upon which there was no imposition of hands, no confession of sin, and which typified the Sinless One. See Chapter IX.

That "blood" is often used in the Scrip-

tures to represent sin, is apparent by a brief study of certain passages. When the Jews demanded of Pilate that Jesus be crucified, Pilate made several fruitless efforts to dissuade them from their purpose. It is stated that “when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.” Matt. 27: 24, 25.

In the law of Moses, it was declared: “If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: . . . all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood unto Thy people of Israel’s charge. And the *blood shall be forgiven* them. So shalt thou put away the guilt of innocent blood from among you, when

thou shalt do that which is right in the sight of the Lord.’’ Deut. 21:1, 6-9.

When Paul was at Corinth, and the Jews ‘‘opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean.’’ Acts 18:6.

And later, when giving his final instruction to the church elders gathered at Miletus, Paul said, ‘‘Wherefore I take you to record this day, that I am pure from the blood of all men.’’ Acts 20:26.

Paul could not be held accountable for the sins of those for whom he had labored; for he had not shunned to declare the whole counsel of God.

In the above scriptures, with others of a similar import that might be cited, blood is used to represent guilt. By following a certain course in the case of an uncertain murderer, the people were told, ‘‘*The blood shall be forgiven them.*’’ So the guilt of the sinner was represented by the blood of his substitute, and was permitted to rest in the sanctuary till the great day of atonement, when the blood of the Lord’s goat, representing the blood of Christ as the Sinless One, was

sprinkled in each apartment of the sanctuary to cleanse it of its accumulated guilt.

In his chapter on "How the Sanctuary Was Defiled," the author of "Cast Out" refers to Lev. 20:1-3; Num. 19:20; and Lev. 15:31. In the first of these references, it is pointed out that when one of the children of Israel should give of his seed to Molech, he should be *cut off*, "because he hath given of his seed unto Molech, to defile My sanctuary, and to profane My holy name." The other two passages refer to the cutting off of certain persons who, being ceremonially unclean, refused to go through the ceremony of purification. On this slender foundation, he builds up an argument that it is the sins of all men that defiles the heavenly sanctuary; thus attempting to destroy the force of the position that by means of the blood of the sin-offerings, sin was transferred to the sanctuary. It is asserted that—

The sanctuary is defiled before he [the sinner] confesses his uncleanness, and if he never confesses it and is cut off, still he hath *defiled the sanctuary of the Lord*. . . .

All the sins of men defile the sanctuary and are cleansed by the blood of the sinner or his substitute.
— *Pages 58, 66.*

In the scriptures used by the author as the

foundation for his argument, it might be noticed that the people referred to were *cut off* from the congregation, because they had defiled the sanctuary. If from this the conclusion is drawn that in the same sense, all sin defiled the sanctuary, we would infer that whenever any one sinned, he must be cut off. Moreover, no mention is made that the earthly sanctuary was defiled by any but the sins of the children of Israel.

It is true that the commission of sin by the people is represented in Scripture as defiling the earth.

“The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.” Isa. 24:5, 6.

In the days of Noah, “God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.” Gen. 6:12, 13.

The Lord then cleansed the earth from its defilement with a flood of waters which swept every sinner from the earth. He will once again cleanse the earth from its defilement, this time by fire. The elements will then "melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. This cleansing will be accomplished "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9.

In the days of Zedekiah, Judah became so corrupt that of them it was said:

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and *polluted the house of the Lord* which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words, and misused

His prophets, until the wrath of the Lord arose against His people, till there was no remedy.” 2 Chron. 36:14-16.

Because of their sins the Lord “brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary. . . . He gave them all into his hand.”

The house of God was burned, the walls of Jerusalem were broken down, and Judah suffered a captivity of seventy years.

The sins of God’s people that polluted the land did in a certain sense defile the sanctuary. They brought the sacred things of God into ill repute among the nations. But God’s method of cleansing the land and the sanctuary from this pollution, was by judgments brought against the inhabitants of the land. This defilement, and the manner of cleansing from this defilement, are far different from that of the sanctuary, and its cleansing. This is not the defilement from which the sanctuary was cleansed by the atonement wrought out for the people of God in the earthly sanctuary; otherwise the people need not have been carried into captivity. Through the ceremony of cleansing the sanctuary on the day of atonement, the sin would

have been removed from the land, the pollution from the sanctuary.

It was the sins of *Israel* from which the sanctuary was cleansed on the great day of atonement (Lev. 16:16, 19, 21, 22); hence it follows that it was the uncleanness of the *children of Israel*, and *not of all men*, which made necessary that work. And the only sins from which the sanctuary was cleansed on the day of atonement, were those that had been carried in through repentance and confession, and by means of a substitute. Granting that in another sense, the sanctuary is defiled by the sins of all men, the cleansing of the sanctuary from that defilement is effected not by the atoning work of Christ, but by the total destruction of the impenitent. As in the type, so in the antitype. It is said:

“Some men’s sins are open beforehand, going before to judgment; and some men they follow after.” 1 Tim. 5:24.

The one who by repentance and confession transfers his sins to “the Lamb of God, which beareth the sin of the world,” thereby sends his sins “before to judgment,” while the sins of the one who does not do this, will “follow after”; and as they are still upon the individual instead of in the sanctuary, they

will be cleansed from the universe of God, in the day "that shall burn as an oven," when "all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Then the reproach that has rested upon the sanctuary of God — the habitation of the Most High — and upon God's holy name ever since Lucifer fell from his exalted station in heaven, will be rolled away, the universe will once more be clean, "Israel shall blossom and bud, and fill the face of the world with fruit," and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

From the above considerations it is clear that the sin of the penitent Israelite was transferred to his substitute by the imposition of hands and by confession, and through the blood or flesh of his offering was borne into the sanctuary. On the day of atonement the sanctuary was cleansed from this same sin by the sprinkling of the blood of the Lord's goat, representing the blood of the spotless Lamb of God.

Jesus died to provide a way of escape for

all men; but *those only* will benefit by His death who as truly make Him *their offering* as did the Israelite who brought from his flock his lamb, and, placing his hands upon its head, confessed over it his sins. He who does this will know the blessedness of sins forgiven, and if faithful to the end, his great High Priest will come out of the heavenly sanctuary, after having blotted his sins from the books above, and place those same sins on the head of the great rebel leader, who will bear them into the lake of fire.

Dear reader, are your sins daily transferred to the sanctuary by the blood of your Substitute? Do you have the constant assurance that your sins are all forgiven, and when your case is called up in the Judgment, will be blotted out of the books by the precious blood of the Lamb of Calvary? Or will they remain upon you, to be purged by the fires of the great day of the Lord?

“Prepare to meet thy God!”

So Christ, the heavenly Lamb,
Takes all my sin away;
A sacrifice of nobler name
And richer blood than they.
My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

CHAPTER XVII

THE CLEANSING OF THE SANCTUARY

THE cleansing of the earthly sanctuary was accomplished by sprinkling the blood of the Lord's goat on the mercy-seat and before the mercy-seat in the most holy place, also in the tabernacle of the congregation, and upon the altar in the court.

“This shall be an everlasting statute unto you,” the Lord declared, “to make an atonement for the children of Israel for all their sins once a year.” Lev. 16:34.

The tenth day of the seventh month was appointed for this purpose. Day by day throughout the year, the sins of Israel had been carried into the sanctuary; and the time had now come for their removal.

“And he [the high priest] shall sprinkle of the blood upon it with his finger seven times, and *cleanse it, and hallow it from the uncleanness of the children of Israel.* And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, . . . and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head*

of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited.’’ Lev. 16: 19-22.

The atonement made by the priest in the sanctuary resulted in the cleansing of the people as well as the sanctuary. “For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” Lev. 16: 30.

It is stated by the author of “Cast Out”:

The atonement for iniquity is not the cleansing of the sanctuary.—*Page 72.*

This incongruous assertion seems necessary in order to harmonize with the prophecy of Dan. 8: 14 another position taken. It is stated that the real atonement was made when Christ, immediately after His ascension, passed through the veil of the heavenly sanctuary, and sprinkled His blood on the mercy-seat. The prophecy declares that the sanctuary would be cleansed at the end of two thousand three hundred days. These days terminated in 1844. Thus there would be an interval of more than eighteen hundred years

between the atonement for iniquity and the cleansing of the sanctuary.

On page 68 is found the following:

The Scriptures declare that the atonement for iniquity was made within the seventy weeks.

This statement is based on Dan. 9: 24, which reads thus:

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.”

In quoting the above scripture, “atonement” is used instead of “reconciliation” as found in the text, and the reason for the change is stated thus:

It will be noticed that I have used the words “atonement for iniquity” instead of “reconciliation for iniquity,” and the reason why I have done this is that the word here translated “reconciliation” is *kaphar*, and is the word used for “atonement” in Leviticus 16, in describing the work of the day of atonement.
—Page 68.

The Hebrew word *kaphar* is variously translated as follows: reconcile, reconciliation, reconciling, atonement. Fifty-eight times it is used in describing a work wrought in the holy

place of the sanctuary, and only sixteen times in describing a work wrought in the *most holy place*. Is it a safe position to take, to assume, as does the author of "Cast Out," that in this instance the word refers to a work wrought in the most holy place only, and upon this assumption to build up a theory?

The Scriptures do declare that "if, when we were enemies, we were *reconciled to God by the death of His Son*, much more, being reconciled, we shall be saved by His life." Rom. 5:10. This is in perfect accord with the statement in Dan. 9:24 that "reconciliation for iniquity" would be made within the seventy weeks. The offering of Christ is the cornerstone of the entire work of redemption. Without this there could be neither reconciliation nor atonement. God's part of the work of reconciliation was accomplished on the cross; but in order that man may be benefited by this act he must lay hold upon it by personal faith in Christ. It is thus that he is "reconciled to God." The death of Christ, and the reconciliation accomplished thereby, look *forward to the priestly work of atonement*. "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19); but none will benefit by the atonement wrought by Christ *within the sanc-*

tuary except such as have, by faith, been reconciled to God. The “reconciliation for iniquity” accomplished in the death of Christ makes it possible for us to secure an interest in the atonement, but these terms should not be confused. *Reconciliation* was made *on the cross*, while the *atonement* is made *within the sanctuary*. Reconciliation becomes effective for the individual when he beholds the love of God as revealed on the cross; and, having overcome all, he will receive the benefits of the atonement in the removal of his sins from the sanctuary by the sprinkling of the blood of Christ on the mercy-seat on the great day of atonement.

To avoid the difficulties attending an effort to separate wholly the atonement from the cleansing of the sanctuary, the following statement is made:

On this great day [the day of atonement], there were two atonements made, the first *on the mercy-seat*, on account of the iniquities of man; the other atonement on the *head of the scapegoat*, the type of the instigator of sin, Satan. The first atonement was made with the blood of the Lord’s goat, and the second atonement was made upon the head of the scapegoat.—“*Cast Out*,” page 74.

But such a position is wholly unsupported by Scripture, and entirely at variance with the

type. It is true that Phinehas executed judgment against the leaders in the awful apostasy at the Jordan, the plague was stayed, and atonement was made for the children of Israel. In this way the terrible sin that brought the judgments of God upon Israel was cleansed from the camp; but no such work as that was wrought on the day of atonement. The destruction of the finally impenitent was not represented primarily by the service of the day of atonement, but by the burning of the bodies of the beasts slain in the daily service connected with the first apartment of the sanctuary. The psalmist wrote thus:

“I was envious at the foolish, when I saw the prosperity of the wicked. . . . Until I went into the sanctuary of God; *then understood I their end.*” Ps. 73:3, 17.

“The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.” Ps. 37:20.

The atonement is made *with blood*, and *within the sanctuary*.

“The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for *it is the blood that maketh an atonement for the soul.*”

“And there shall be no man in the tabernacle of the congregation when he *goeth in to make an atonement in the holy place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.” Lev. 17:11; 16:17.

By the sprinkling of the blood of the Lord’s goat upon and before the mercy-seat in the most holy place, and in the tabernacle of the congregation, and upon the altar, the sins of the people were blotted out and removed from the presence of God. In this way the sanctuary was cleansed and hallowed from the uncleanness of the children of Israel. Thus the atonement and the cleansing of the sanctuary are *inseparably connected*. It is absolutely impossible to separate them by a period of eighteen hundred years, or yet to establish two separate atonements — one in mercy, and the other in judgment.

Further: in the chapter entitled “How the Sanctuary Is Cleansed,” we find the following:

When Christ made the atonement within the seventy weeks, He made the atonement for the guilt of man, and not for the guilt of *Satan*, which was unpardonable. It must be evident to the reader that when Christ made atonement at the mercy-seat on account of the iniquities of men, He *did not* make an atonement for the iniquities of Satan; and conse-

quently man's sin still remains on the books of record in the heavenly sanctuary, not now against man, but charged against the other guilty party, Satan. . . .

The atonement for iniquity disposed of man's share of the guilt of that sin, but as it did not touch Satan's share of that guilt, it remains in the sanctuary until the Judgment sits, and it is placed upon the head of the original offender, and the sanctuary is cleansed.
—*Pages 74, 76.*

It is claimed that a period of more than eighteen hundred years intervenes between the atonement for iniquity which disposed of man's sin, and the cleansing of the sanctuary from Satan's guilt incurred by leading man into sin.

If, as is claimed, the atonement for iniquity took place at the ascension of Christ, and disposed of man's sin, but did not touch Satan's sin; if Satan's sin remains in the sanctuary until the Judgment sits, and is then placed back upon his head,—it follows inevitably that the cleansing of the sanctuary consists of the removal of Satan's sin, instead of Israel's sin, from the sacred precincts of the sanctuary. But this is entirely contrary to the teaching of Scripture; it is at variance with the type, which must signify the same thing, must teach the same truth, as its antitype; it is out of harmony with the shadow, which must be true to the substance.

The apostle Peter exhorts us, saying:

“Repent ye therefore, and be converted, that your sins [not Satan’s sins] may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Acts 3:19.

A fundamental truth of the gospel is found in the statement with which Peter opened his address to the company gathered at the house of Cornelius:

“Of a truth,” he said, “I perceive that *God is no respecter of persons*: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Acts 10:34, 35.

This was the enunciation of a truth newly discovered by the apostle, but often repeated in the later writings of the New Testament. It was, however, a truth that had been emphasized by Moses and other Old Testament writers: “The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which *regardeth not persons*, nor taketh reward.” Deut. 10:17.

When Lucifer sinned in the heavenly courts, forgiveness and salvation were offered to him and his sympathizers on the same terms that they were offered to Adam after the fall. Every possible effort was made to induce them to lay down their arms and rejoin the loyal

hosts in their great work of beneficence and love. And at the same time, they were faithfully warned of the consequences should they persist in their course of rebellion. But Lucifer's inordinate desire for honor and glory led him, in the hope that his ambitions would be realized, to accept all the consequences of his unrighteous course. Having finally rejected God's wonderful mercy and grace, and deliberately planned to overthrow the government of heaven and establish his own in its stead, Satan assumed all the consequences that must inevitably follow. All the resultant evils in case of failure he deliberately shouldered. Had he met with success, would he have refused any part of the honor and glory that would thereby accrue to him? So when he took upon himself the leadership of rebellion, he assumed not only in general, but in each particular case, all the consequences of his revolt.

Let us suppose now the case of a repentant sinner. This man discovers the deception that had been practised upon him by the great rebel; he sees himself a sinner, without hope, estranged from heaven; and fleeing to the arms of mercy extended to every repentant soul, he finds forgiveness and acceptance with God.

In the placing of the sins of this penitent one upon the head of the original offender, is any principle of justice violated? Nor could it be said that because of the fact that the devil was now called upon to bear the sins of that deceived soul, Satan had become his substitute and savior. By no rules of logic could it be made to appear that any of the credit for the salvation of this soul is due to "that old serpent, called the devil, and Satan, which deceiveth the whole world."

And yet it is said:

If Satan bears the guilt of the sin which man himself should have borne, but did not bear, either in himself, or in his substitute, Christ, then Satan becomes to that extent man's substitute and savior.—
Page 82.

This is said to be the logical conclusion deduced from the premise that when our Saviour, in the great antitypical day of atonement, blots from the books of record the sins of His people Israel, and having cleansed the sanctuary from "all their transgressions in all their sins," He bears these sins out of the sanctuary, and puts them upon the head of the great rebel leader, who bears them into the lake of fire.

"And he shall sprinkle of the blood upon

it with his finger seven times, and cleanse it, and hallow it from the *uncleanness of the children of Israel*. . . . And Aaron shall lay both his hands upon the head of the live goat, and confess over him *all the iniquities of the children of Israel*, and *all their transgressions in all their sins, putting them upon the head of the goat*, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.” Lev. 16:19, 21, 22.

The goat here mentioned was the scapegoat, or Azazel (Lev. 16:8, margin), and represented Satan, the author of all sin. After cleansing the sanctuary from the uncleanness of the children of Israel, the high priest came out bearing their sins, and, placing his hand upon the head of the scapegoat, confessed over him all their transgressions, putting them upon the head of the goat. So when our great High Priest shall have sprinkled His blood upon the mercy-seat in the heavenly temple, and thus shall have blotted the sins of Israel from the books of record, He will come out of the sanctuary, and place them upon the head of the antitypical scapegoat. Then an angel from heaven will lay “hold on the

dragon, that old serpent, which is the devil, and Satan," and will bind him "a thousand years, and cast him into the bottomless pit." Rev. 20: 1-3.

The time is now come when every believer should afflict his soul as Israel was commanded to do on the day of atonement. "For on that day," the Lord declared, "*shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.*" Lev. 16: 30. If we are made clean from all our sins, the record of our sins in the sanctuary above must be blotted out. The great day of atonement is almost ended, the westering sun is about to sink forever from our sight. Shall we not see to it now, while "the day goeth away," while "the shadows of the evening are stretched out," that every sin is confessed and forgiven, that when our case is called up in the Judgment, our sins may be blotted out of those books, and our names confessed before the Father and before His angels?

Dear reader, let no one rob you of the conviction that the great day of the Lord is near at hand. Let not the cares of this life, the deceitfulness of riches, or the fascinations of this world's pleasures and pomp, lure you

from your steadfastness. The times are *ominous*. "Behold, the Judge standeth before the door."

The holy law of God enshrined beneath the mercy-seat before which our Advocate pleads, speaks condemnation to the transgressor, but righteousness and peace to the obedient. As we trace down through its letters of fire, we find the same holy precepts enjoined, without the least alteration in a single particular. Notwithstanding the fact that the man of sin claims the "power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ" (Foxe: "Acts and Monuments," volume 4, page 159), the Decalogue still *stands just as when proclaimed from the holy mount*.

While to every nation the solemn message is sounding, "Fear God, and give glory to Him; for the hour of His Judgment is come;" while the swiftly passing moments bear you rapidly on to the Judgment bar; while your great High Priest lingers at the mercy-seat and pleads His blood for you,—O, prepare your heart for the decisions of that tribunal from which there can be no appeal!

My God, my God, to Thee I cry ;
Thee only would I know :
Thy purifying blood apply,
And wash me white as snow.
Touch me, and make the leper clean ;
Purge mine iniquity.
Unless Thou wash my soul from sin,
I have no part in Thee. . . .

But art Thou not already mine ?
Answer, if mine Thou art ;
Whisper within, Thou love divine,
And cheer my drooping heart.
Behold, for me the Victim bleeds,
His wounds are open wide ;
For me the blood of sprinkling pleads,
And speaks me justified.

— *Charles Wesley.*

CHAPTER XVIII

CONCLUSION

IN conclusion, it may be helpful to bring together into a brief compass some of the points presented in the preceding chapters.

1. All the types and shadows of the Old Testament clearly pointed to "*good things to come*," when type would meet its antitype; when shadow would meet its substance; when the ministry in the earthly sanctuary with the blood of animals which "*could never take away sin*," would give place to the ministry in the heavenly sanctuary with the blood of better sacrifices than these; when "*the precious blood of Christ, as of a lamb without blemish and without spot*," would actually cleanse both the sinner and the sanctuary.

2. Before the earthly service was begun, the sanctuary was set apart by a solemn consecration or dedication, consisting of sprinkling with blood and anointing with holy oil. Likewise the *heavenly sanctuary was dedicated before its service began*. This is pointed out by Daniel in the ninth chapter and twenty-fourth verse, and is said to take place near the close of the seventy weeks, prior to 34 A. D.

3. Following the dedication of the earthly

sanctuary came the opening service, when, after presenting the offering, Aaron came out and blessed the people. In recognition of this service, the glory of God appeared to all the people, and fire came down and consumed the sacrifice. This type met its antitype immediately after the ascension of Christ, when our High Priest began His work in the holy place of the heavenly sanctuary. The event was attested by the outpouring of the Holy Spirit at Pentecost, showing that the great sacrifice had been accepted and the service in the heavenly temple opened.

4. The ministry of the Aaronic priesthood from beginning to end was typical of the ministry of Christ: this included annually a long ministry in the first apartment of the sanctuary, and a *short* one in the second. To be true to the type, Christ's ministry in the first apartment must cover a long period, and His ministry in the second a comparatively brief period. This meets its fulfilment in the ministry of Christ in the holy place from the time of His ascension to 1844, and in the most holy from 1844 to the close of probation.

5. The Lord chose men to serve in the priestly office who were compassed with infirmity; Christ qualified for His priestly work

by His earthly experiences. That ministry could not begin until His sufferings were accomplished, and He could say, "It is finished."

6. The daily offerings, as well as the one presented on the great day of atonement, prefigured the offering on Calvary; and the daily ministration — before the door of the tabernacle of the congregation, at the altar of continual atonement, and before the veil, at the altar of continual intercession — equally with the service on the great day of atonement, at the mercy-seat, and for the cleansing of the sanctuary, prefigured the ministry of Christ — whose blood "*cleanseth* us from all sin," and who "*ever liveth* to make *intercession* for us." Anything less than this complete service covering the entire year would have made the type incomplete, because it would have failed of representing fully the glorious gospel of the blessed God, made effective by the ministry of Christ in both apartments of the sanctuary.

7. The sin-offering that died under the guilt of imputed sin, and whose blood or flesh bore the sin of the penitent transgressor into the sanctuary, represented Christ's death under the iniquities that were laid upon Him as the sin-bearer; and the transference of our sin into the heavenly sanctuary, even as the Lord's

goat slain without the imposition of hands, and consequently free from imputed sin, represented the Sinless One, whose blood was to be sprinkled upon the mercy-seat for the cleansing of the heavenly sanctuary from the sins of His people. The blood of the sin-offering was for the cleansing of the sinner, and the blood of the Lord's goat for the cleansing of the sanctuary. Therefore, beyond all controversy, both the daily and the annual offerings were necessary to represent properly the great and perfect offering of our Lord and Saviour Jesus Christ.

8. At the ascension of Christ there was a *change in the priesthood*, hence His ministry was not the continuation of a priesthood previously conducted in the heavenly sanctuary, but the establishment of a more excellent ministry. It marked the close of the priesthood in the earthly sanctuary after the order of Aaron, and the beginning of the priesthood in the heavenly sanctuary after the order of Melchisedec. A change from the holy to the most holy place of that sanctuary would not meet the requirements of the Scripture.

9. Since "every high priest is ordained to offer gifts and sacrifices," and since nothing but the blood of Christ can avail to take away

sin; therefore, when that all-sufficient offering was made on Calvary, the way was open for the more excellent ministry to begin in the heavenly temple; but not till then.

10. The disciple John on Patmos was permitted to see in vision the ministry as it was then carried forward in the sanctuary above. The One who "liveth, and was dead," but is "alive forevermore," was seen clad in priestly attire, being "girt about the paps with a golden girdle," and "in the midst of the throne" before which the "seven lamps of fire" were burning. Again, "the Lamb as it had been slain," was seen in the midst of the elders who were serving as assistant priests, showing conclusively that inasmuch as none but the high priest entered the most holy place, the Saviour's ministry was *at that time conducted in the first apartment*. Later, under the sounding of the seventh trumpet, while the mystery of God is being finished, the veil is drawn aside, and John beholds in the temple of God the ark of His testament; the Son is brought into the presence of His Father, where the ministration of our great High Priest closes with the Judgment.

11. The disappointment of the disciples at Calvary, and that of the Advent believers in

1844, were strikingly similar; each marked the opening of one of the apartments of the heavenly sanctuary, and each occurred at the time of one of the two great events — the crucifixion of Christ, and the beginning of the Judgment — the two points most strongly marked in this wonderful time prophecy.

For ten days prior to the great day of atonement, the trumpets were blown to announce its arrival. In the Judgment hour message that was sounded for ten years before the passing of the time when the Saviour was expected to return in 1844, this type was perfectly fulfilled. The sure word of prophecy therefore clearly pointed out the great anti-typical day of atonement.

12. Finally: prophets and apostles have spoken with one voice bearing witness to the truthfulness of the position held by this people regarding the plan of salvation as revealed in the life of our Saviour on earth, His sacrificial death, and His priestly ministration in the sanctuary above. We have not, therefore, for more than half a century, followed cunningly devised fables; and He who by His overruling providence and His fatherly care has guided our feet to the present time, will continue to

guide, so long as we are obedient to His will, and heed the voice of His Spirit.

The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude; and the angelic architect has brought his golden measuring rod from heaven, that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven, and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character.

“The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is My covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth.” “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

God has in training a people chosen, elect, precious. They were once the children of disobedience, disloyal

to God. But now "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to cooperate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. The declaration in His intercessory prayer, that the Father's love is as great towards us as towards Himself, the only-begotten Son, and that we shall be with Him where He is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of His Holy Spirit, rich, full, and abundant, is to His church as an encompassing wall of fire, which the powers of

hell shall not prevail against. In their untainted purity and spotless perfection Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory. Christ is the great Center from which radiates all glory. "Blessed are they which are called to the marriage supper of the Lamb."—"General Conference Bulletin," volume 5, No. 18.

The Saviour's work in the sanctuary above is almost ended. Soon He will lay aside His priestly robes and put on the garments of vengeance; He will lay down the scepter of peace and take the rod of iron. As we think of the prophecies already fulfilled and of those rapidly fulfilling, telling unmistakably that probationary time has almost fled, that soon, very soon, the Judge will rise up and shut to the door; as we witness the gathering of the storm-clouds, hear the rumbling of the coming tempest, which, with a voice like the trumpet of the Lord of hosts, speak of the coming of the day of wrath, shall we not arouse, gird on the armor, close up our ranks, and prepare to meet this last great crisis? The Spirit of God is calling upon His people, saying, Press together; press together; press together. As we look into the troubled faces of the millions about us, who are in the mad pursuit of gain, of pleasure, of earthly power and glory, but who are ignorant of the only saving message

for this time, what a weight of responsibility should come upon those who have been blessed with the light of the third angel's message! In the light of the sufferings of the Son of God; with the knowledge of His glorious gospel so clearly revealed in the sanctuary; with the assurance that the wounded hands and pierced side are still pleading in behalf of the sinner, and the profound conviction that His work as priest and advocate is almost ended, and that soon the day of wrath must break with relentless fury on the world, what burden of heart should we feel to give this knowledge to those in darkness!

To every nation the gathering call is sounding, while the hosts of the Lord are falling into line, and, under the leadership of their Great General, are preparing for the last great conflict with the prince of evil. They will go forth "fair as the moon, clear as the sun, and terrible as an army with banners." "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

While the sprinkled blood still pleads, while the light from the sanctuary still shines upon us, and ere our great Priest-King shall rise

up from His mediatorial throne, and shall shut to the door, let us unitedly seek His divine benediction.

“The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.” Num. 6: 24-26.

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

No blood, no altar now;
The sacrifice is o'er.
No flame, no smoke, ascends on high;
The Lamb is slain no more!
But richer blood has flowed from nobler veins,
To purge the soul from guilt, and cleanse the reddest stains.

We thank Thee for the blood,
The blood of Christ, Thy Son;
The blood by which our peace is made,
Our victory is won—
Great victory o'er hell, and sin, and wo,
That needs no second fight, and leaves no second foe.

We thank Thee for the grace
Descending from above,
That overflows our widest guilt;
The eternal Father's love,

Love of the Father's everlasting Son,
Love of the Holy Ghost,—Jehovah, three in One.

We thank Thee for the hope,
So glad, and sure, and clear;
It holds the drooping spirit up,
Till the long dawn appear.

Fair hope! with what a sunshine does it cheer
Our roughest path on earth, our dreariest desert here!

We thank Thee for the crown
Of glory and of life.

'Tis no poor with'ring wreath of earth,
Man's prize in mortal strife:
'Tis incorruptible as is the throne,
The kingdom of our God and His incarnate Son.

— *Dr. H. Bonar.*

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